WASHTENAW JEWISH NEWS

October 2008 Tishrei/Cheshvan 5769 Volume XXXIII: Number 2 FREE

Archbishop Desmond Tutu is this year's Wallenberg honoree

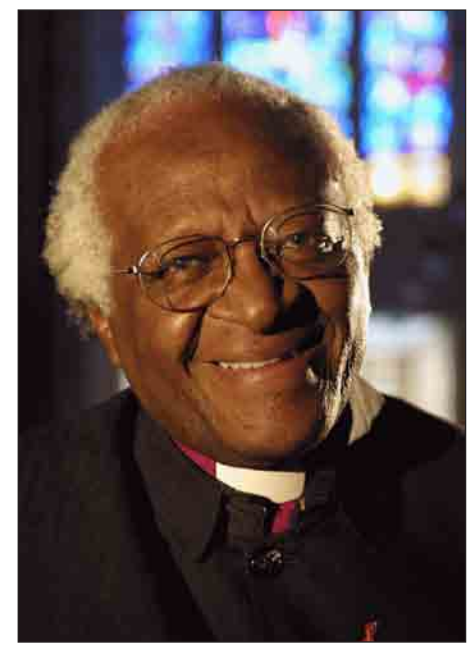
Wendy Ascione, special to the WJN

Nobel Peace Prize winner and South African cleric Archbishop Desmond Tutu will be awarded the eighteenth University of Michigan Wallenberg Medal by the U-M President Mary Sue Coleman on Wednesday, October 29, at 7:30 p.m. in Hill Auditorium. After the medal presentation, Archbishop Tutu will give the Wallenberg Lecture.

The first black South African Anglican Archbishop of Cape Town, Tutu rose to international fame during the 1980s as a deeply committed advocate of nonviolent resistance to apartheid. His opposition was vigorous and unequivocal. Tutu was outspoken in both South Africa and abroad, often comparing apartheid to Nazism and Communism. His passport was twice revoked and he was jailed in 1980 after taking part in a protest. It was widely understood that Tutu's growing international fame shielded him from harsher punishments.

Tutu's 1984 Nobel Peace Prize was a gesture of support for him and the South African Council of Churches (which he led at the time) in their efforts to end apartheid. Tutu supported disinvestments as a means to change, knowing the poor would be hit hardest by the policy. But he argued that they would be suffering "with a purpose." The policy succeeded and pushed the government toward reform. Tutu seized the moment and organized peaceful marches, which brought 30,000 people to the streets of Cape Town. This marked a turning point: within months Nelson Mandela was freed from prison and apartheid began to crumble.

In 1994 the first free multi-racial elections in South African history led to a black majority government, the African National Congress, headed by Nelson Mandela. The following year Mandela asked Tutu to investigate atrocities committed on all sides during the apartheid years, appointing him chair of South Africa's Truth and Reconciliation Commission. Tutu brought his immense moral authority to the long and traumatic hearings. The conflict under apartheid had resulted in violence and human rights abuses from all sides. No section of society was able to escape these abuses. According to Tutu, the TRC's final report underscored the importance of changing the quality of life of the most deprived. He described the process of the TRC as using "restorative rather than retributive justice, which is a kind of justice that says we are looking to the healing of relationships." Tutu's memoir *No Future Without Forgiveness* is an account of his work on the commission.



Archbishop Desmond Tutu

Today Desmond Tutu, Archbishop Emeritus of Cape Town, is widely regarded as South Africa's moral conscience. He continues to speak out passionately and courageously around the world on behalf of human rights. "When we look around us at some of the conflict areas of the world," says Tutu, "it becomes increasingly clear that there is not much of a future for them without forgiveness, without reconciliation."

A 1935 graduate of the University of Michigan College of Architecture, Swedish diplomat Raoul Wallenberg saved the lives of tens of thousands of Hungarian Jews near the end of World War II. Working in Budapest in the late 1930s, Wallenberg came into contact with many Jewish refugees from Europe. In 1944, at the request of Jewish organizations and the American War Refugee Board, the Swedish Foreign Ministry sent Wallenberg on a rescue mission to Budapest. Over the course of six months, Wallenberg issued thousands of protective passports. He confronted Hungarian and German guards to secure the release of Jews whom he claimed were under Swedish protection, placing some 15,000 Jews into 31 safe houses.

After reporting to Soviet headquarters in Budapest on January 17, 1945, Wallenberg vanished into the Soviet Gulag. Although the

Continued on page 2

Innovative course to provide Kabbalah-based tools for emotional happiness

Rabbi Aharon Goldstein, special to the WJN

People struggle every day to understand themselves and find inner peace," says Rabbi Ahron Goldstein. "They've been through every book in the self-help aisle and they visit their therapist or confide in friends to sort through their feelings." Concludes Rabbi Goldstein, "What people really need is a guide to help them navigate their own complexity, and the Kabbalah has provided these tools for centuries."

This November, the Rohr Jewish Learning Institute (JLI) will launch "Soul Maps," an ancient yet innovative approach to human psychology. Soul Maps is structured as a six-step program, utilizing tools from the Kabbalah to help participants understand themselves and find inner contentment. The course is based on Tanya, an eighteenth-century book that made the previously esoteric teachings of Kabbalah practical, relevant, and accessible.

"Soul Maps" is designed for people at all levels of Jewish knowledge, and participants don't have to have any prior experience or background in Jewish learning to attend and enjoy this course. Additionally, all JLI courses are open to the entire Jewish community and people do not need to be a member of any particular synagogue or temple in order to attend. The JLI is the adult education arm of Chabad-Lubavitch. JLI's classes and programs are offered at over 300 locations in more than 200 cities nationwide, as well as in international locations (including Australia, Belgium, Brazil, Canada, the Netherlands, South Africa, etc.). The JLI's classes have been attended by nearly 75,000 people since its creation in 1998. Every course offered by JLI is synchronized, so that lessons are offered concurrently in all locations. This unique feature has helped to create a true global learning community.

Continued on page 33

New program at University of Michigan connects next generation of business leaders with State of Israel

Elianna Starr, special to the WJN

Fifteen students from the University of Michigan have founded a non-profit investment group which will connect top American business students with the State of Israel and its economic future. The TAMID Investment Group is currently being piloted at the University of Michigan and will afford students the opportunity to raise and manage a $1 million portfolio of Israeli companies, interact with top Israeli executives, and engage with Israel on a daily basis.

While college students across American have multiple outlets for interacting with Israel, the founders of TAMID realized that there is no current program that provides a substantive and sustained connection to Israel which engages students based on their professional and personal aspirations. Moreover, nothing currently exists to connect American business students with the State of Israel. TAMID is the first organization to bridge the gap between American business students' professional ambitions and the collective interest of Israel and the Jewish people.

"Political Science students can connect with Israel by attending advocacy seminars and political lectures. English and Journalism students can connect with Israel by writing for an endless number of publications. What about business students?" asked Hadar Taylor, the education coordinator for Hagshama, "Now they can connect with Israel by participating in TAMID."

The executive board members of TAMID are actively raising the funds needed to finance their goal of a $1 million initial investment planned for January 2009. The investment fund

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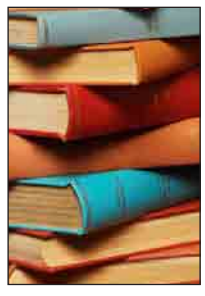

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Correction

From the editor

My sincerest apologies to Jewish Family Services, who were inadvertently left off the cover of the *Guide to Jewish Life, 2008*. Jewish Family Services is a vibrant, vital part of our local Jewish community. When creating the cover, their photo was originally part of the artwork, but somewhere along the process it was accidentally left out. Below is their photo that should have been included.

Wallenberg, from page 1

Russians say that Wallenberg died in 1947, the results of numerous investigations into his whereabouts remain inconclusive. The University of Michigan Raoul Wallenberg Endowment was established in 1985 to commemorate Wallenberg and to recognize those whose own courageous actions call to mind Wallenberg's extraordinary accomplishments and values. ■

Special events

In conjunction with Archbishop Emeritus Desmond Tutu's lecture, the Wallenberg Endowment is co-sponsoring several events. All events are free and open to the public.

October 10–December 19:

"Apartheid and Resistance: An Exhibit in Honor of Archbishop Desmond Tutu"

This exhibit will feature both visual and textual materials on the anti-Apartheid movement of the 1960s through the 1990s.

- **Location:** Harlan Hatcher Graduate Library, North Lobby
- **Time:** Open for viewing during regular library hours
  http://www.lib.umich.edu/hours/list.php?singlebuilding=4

Monday, October 27:

The Challenge of Freedom After Apartheid in South Africa, with Yazir Henri

Yazir Henri is a poet, writer and a professional human rights activist. He is the founding director of the Direct Action Centre for Peace and Memory in Cape Town, South Africa. Henri currently lectures at the Gerald R. Ford School of Public Policy at the University of Michigan.

- **Location:** Ann Arbor District Library, Downtown Branch
- **Time:** 7:30–9 p.m.

Tuesday, October 28, 2008

A Film Screening of Forgiveness

(118 minutes, 2005, South Africa)

The screening will also feature an introduction and Q&A session led by Lucia Saks, professor in the U-M department of Screen Arts and Cultures.

- **Location:** Michigan Theater

For information about these activities, visit http://wallenberg.umich.edu/outreach.html

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Special thanks
Betty Hammond and Ethel Ellis

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The deadline for the November 2008 issue of the *Washtenaw Jewish News* is Tuesday, October 7.
Publication date: October 29.
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Annual Jewish Book Festival November 5-17

Karen Kohn, special to the WJN

The Jewish Community Center of Washtenaw County will hold its Annual Jewish Book Festival November 5–17 at the JCC. Esther Ullman, Fran Martin, Mimi Chapman, and Steve and Shira Klein are chairpersons for the event, which is supported by the Fred and Ned Shure Endowment, as well as many local community organizations and individuals. Eighteen exciting authors are scheduled to speak during noontime Lunch and Learn events, Monday–Thursday evenings throughout the festival, and on both Sundays.

Wednesday, November 5

7:30 p.m., Ilana Blumberg

Set in "houses of study," from a Jewish grammar school and high school to a Jerusalem yeshiva for women to a secular American university, Ilana Blumberg's memoir *Houses of Study: A Jewish Woman Among Books* asks: "What happens when the traditional Jewish ideal of learning asserts itself in a body that is female?" Blumberg traces her own path from a childhood immersed in Hebrew and classical Judaic texts as well as Anglo-American novels and biographies, to a womanhood where the two literatures suddenly represent mutually exclusive possibilities for life.

Ilana Blumberg

Houses of Study is a rare look into the life of Modern Orthodoxy, the twentieth-century movement of Judaism that tries to reconcile modernity with tradition.

Ilana Blumberg received her BA summa cum laude from Barnard College and her Ph.D. in English literature from the University of Pennsylvania. She has taught at the University of Michigan; the University of Pennsylvania, where she won the Dean's Award for Outstanding Teaching; Barnard College; and Drisha Institute for Jewish Education. She is a prize-winning author and earned her masters degree in both English and Creative Writing. Blumberg is an assistant professor of humanities, culture and writing at James Madison College, Michigan State University. Blumberg won the prestigious Sami Rohr Prize for Jewish Literature for this book.

Sponsored by The Jean and Samuel Frankel Center for Judaic Studies.

Thursday, November 6

Noon, Evan Fallenberg

Evan Fallenberg's debut novel, *Light Fell*, is a story of family, faith and sexuality, centering around the life of Joseph Licht, a husband and father living in a religious farming community outside of Jerusalem. When Joseph meets Rabbi Yoel Rosenzweig, a well-respected scholar, his life changes forever. Feeling a passion he has never felt before, Joseph abandons his wife, his father and five sons, risking it all for his new relationship.

Evan Fallenberg

Years later, long after the affair's end, Joseph prepares to host his five sons and a daughter-in-law he has never met for Sabbath dinner in his Tel-Aviv penthouse—the first time they will all be together in nearly two decades. As they prepare for the reunion, Joseph, his sons, and even his ex-wife find themselves forced to confront the past, their current lives and their relationships with one another.

Evan Fallenberg is a Cleveland-born writer, translator, and teacher living in Israel since 1985. He is a graduate of the School of Foreign Service at Georgetown University and the Vermont College MFA program. Fallenberg currently teaches creative writing at Bar Ilan University near Tel Aviv and is the father of two sons. He is the translator for the Israeli author Meir Shalev.

Sponsored by Temple Beth Emeth

7:30 p.m., Julie Halpert

In our fast-paced, technology-driven modern world, mothers and daughters have strains put on their relationships that they've never experienced before. The search for common ground between the two is becoming increasingly difficult, resulting in issues that can adversely affect their relationship even as these women enter their 30s, 40s and 50s. While daughters try to juggle their roles as career women, mothers, and wives, their mothers are often confused by this desire to have it all.

Julie Halpert

After interviewing nearly 100 mothers and daughters and talking to more than a dozen professionals, Julie Halpert has created the perfect go-to guide for adult women concerned with their mother-daughter relationships. *Making Up With Mom* shares dozens of stories from real mothers and daughters that show how close-knit relationships can create a pressure-cooker situation —and offers dozens of tips from experts to help mothers and daughters reclaim loving relationships.

Julie Halpert is a freelance journalist with more than two decades of experience writing for national publications, including *The New York Times, The Washington Post, Self* and *Parents.* She is a regular NPR contributor.

Friday, November 7

Noon, Eileen Pollack

In the Mouth, the fourth book by acclaimed fiction writer Eileen Pollack, is a must-read collection depicting the quiet, essential lives of America, drawing readers into the hidden surfaces and interior worlds that underlie any family unit.

The characters in Pollack's stories could easily be one's next-door-neighbor: a dentist clearing out his office at the end of a long career; a family on vacation with their young daughters, including the conjoined twins; a son and a wife learning of the dark secret their late father/husband concealed. Readers are caught up in these characters' dramas at poignant and vital moments in their lives.

Eileen Pollack

These five gripping stories and one novella run the gamut of emotions as Pollack's tales walk an exhilarating tightrope between lighthearted warmth and a desperate frustration. *In the Mouth* shows us how the secrets that might sunder a family often become its strongest connections.

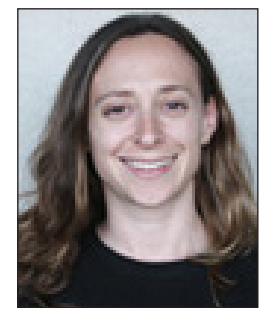
Eileen Pollack grew up in the Catskills, where her family owned a small hotel. She now lives in Ann Arbor and directs the MFA Program in Creative Writing at the University of Michigan. She has also taught at Tufts, Harvard, and Emerson.

Sponsored by Alice Fishman and Michael Di Pietro

Sunday, November 9

11 a.m., Anne-Marie Asner

Klutzy Boy is the latest title in Anne-Marie Asner's children's picture book series published by Matzah Ball Books. Written in English, each Matzah Ball book is named for a character with a Yiddish word that describes a central attribute of his or her personality.



Anne-Marie Asner

In *Klutzy Boy,* the accident-prone protagonist can't play ball without breaking a window, walk without tripping, or pour juice without spilling. He learns to slow down and pay more attention to what he's doing. The books in this series put the joy and color of Yiddish into a form young people can enjoy.

Anne-Marie Asner has been featured at children's book events throughout North America and has written for a variety of Jewish publications. She holds a masters degree from Brandeis University, where she also taught Sunday school for the Brandeis Jewish Education Program.

Sponsored by the Benard L. Maas Foundation, The PJ Library, and the JCC Early Childhood Center

7:30 p.m., Jeffrey Zaslow

When Carnegie Mellon computer science professor Randy Pausch delivered his last lecture in September, 2007, Jeffrey Zaslow was in the audience. Zaslow heard Pausch tell the audience about the cancer that was devouring his pancreas and that would claim his life in a matter of months. But the lecture Pausch gave — "Really Achieving Your Childhood Dreams" — wasn't about dying.

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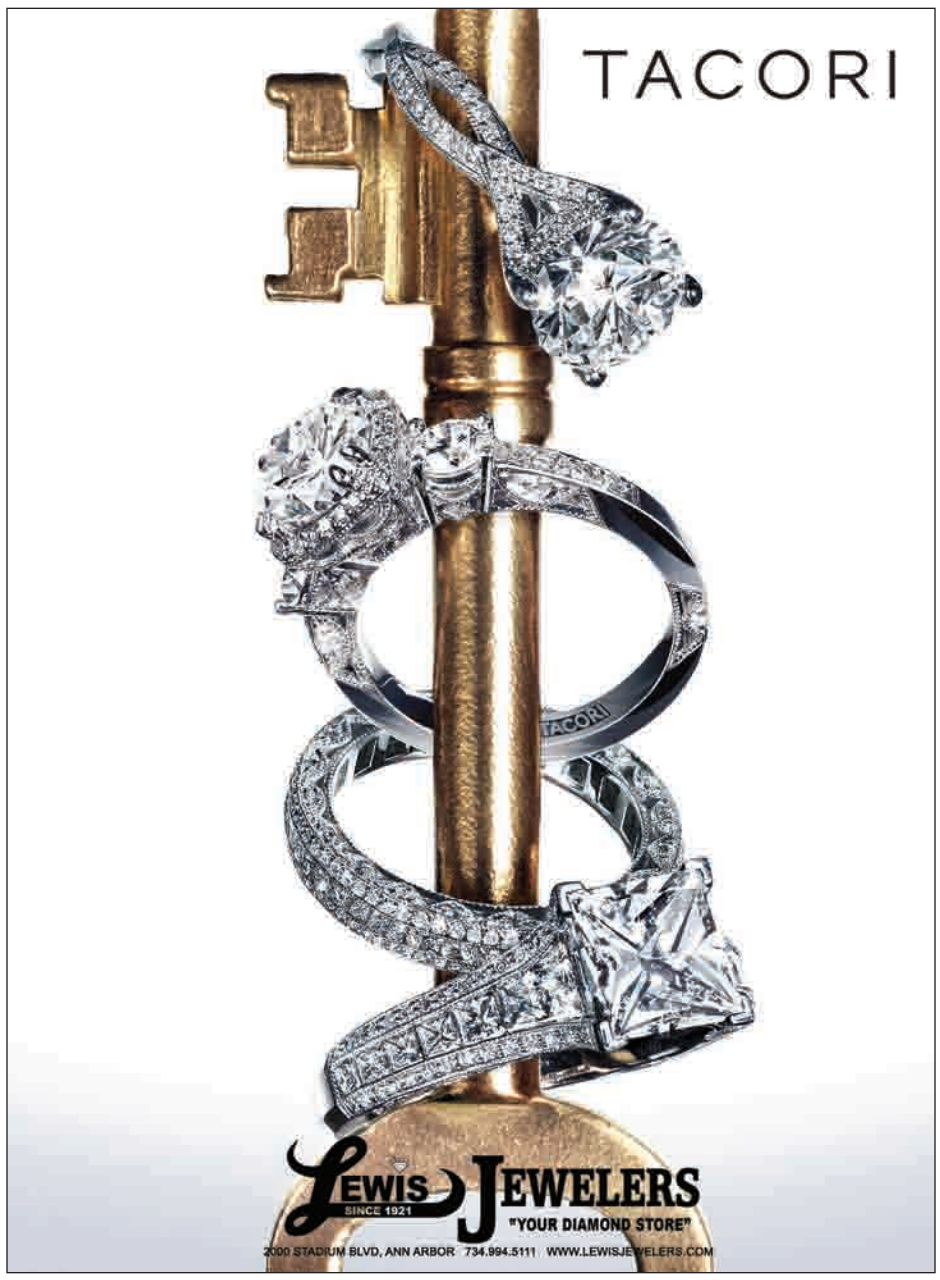

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Jewish Book Festival

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Randy Pausch and Jeffrey Zaslow

It was about the importance of overcoming obstacles, of enabling the dreams of others, of seizing every moment. It was a summation of everything Pausch had come to believe. It was about living.

The Last Lecture, co-written by Randy Pausch and Jeffrey Zaslow, is based on the same principles, showing a love of life and an approach to death that many people have found inspiring.

Jeffrey Zaslow is a columnist for T*he Wall Street Journal* and a graduate of Carnegie Mellon University. He has worked for the *Chicago Sun Times* and received the Will Rogers Humanitarian Award. Zaslow lives in suburban Detroit with his wife and three daughters.

There will be a dinner reception for Book Festival sponsors preceding Jeff Zaslow's appearance. The talk is free and open to the public.

Sponsored by the Jewish Cultural Society

Monday, November 10

7:30 p.m., Michael Wex

There's nothing like a good Yiddish word to really get your point across. Imagine if you could shell out more than just an occasional *"shlep"* or *"shpiel."* Now you can, with Michael Wex's hilarious, yet practical book Just *Say Nu: Yiddish for Every Occasion (When English Just Won't Do).*

Michael Wex

In addition to brief discussions on many Yiddish words and phrases, Wex provides lengthier sections on five key, highly nuanced words: nu (Well?), *shoyn* (already, right away), *epes* (something, somewhat), *takeh* (precisely) and *nebakh* (alas). Wex's advice on the complex usage of these words can help even the greenest Yiddish speaker.

Michael Wex is a novelist, professor, translator, lecturer, and performer. Author of the book *Born to Kvetch*, Wex is a leading figure in the current Yiddish revival, lecturing widely on Yiddish and Jewish culture. He lives in Toronto.

Tuesday, November 11

Noon, Martin Fletcher

Breaking News by Martin Fletcher is both an eye-witness account of some of the most tumultuous moments of our time, and an intimate personal story of a young man's ambitious, daring and sometimes hilarious quest for adventure.

Martin Fletcher

Fletcher has covered every event of consequence in the Middle East and Africa for the last 35 years. Along the way he has gleaned a greater understanding of the human element, the art of news coverage and, perhaps most importantly, how to stay alive and report the news while all around you there is mayhem and death. This memoir recounts these tumultuous events and his life in broadcast news.

Martin Fletcher has received five Emmy Awards, an Overseas Press Club award, and the prestigious DuPont award. He is currently the NBC News Bureau Chief in Tel Aviv and he covers the Israel-Palestinian conflict from Gaza.

Sponsored by the Jewish Federation of Greater Ann Arbor

7:30 p.m., Elinor Burkett

Elinor Burkett's *Golda* is a biography of Golda Meir, the first female head of state in the Western world, and one of the most influential women in modern history. Even to this day, her contributions still loom large over not only the state of Israel and the Middle East, but the entire Western world. Despite her enormous legacy, little is known about the real Golda Meir — the woman behind the legend, and what drove her Zionist ambitions and uncompromising commitment to the creation and preservation of a Jewish state.

Elinor Burkett

Starting with her childhood amongst the terror of Russian pogroms and subsequent emigration to Wisconsin, *Golda* traces the influences and experiences that shaped Meir's development as a woman, a Zionist and an international political player, while also delving deep into the personal relationships she shared with her friends, colleagues, and family.

A native of Philadelphia, Elinor Burkett has worked as a newspaper reporter, university professor, and magazine writer. She is the author of six books, and is a Pulitzer Prize nominated journalist. She divides her time between the Catskill Mountains of New York and Bulawayo, Zimbabwe.

Sponsored by the Hadassah and ORT Book Clubs

Wednesday, November 12

Noon, Peter Manseau

When a young, non-Jewish translator comes across the memoirs of Itsik Malpesh, a ninety-something Russian immigrant who claims to be the last Yiddish poet in America, he discovers their paths coincide in shocking and unexpected ways. *Songs for the Butcher's Daughter* by Peter Manseau moves from revolutionary Russia to New York's Depression-era Lower East Side to millennium's end Baltimore as Itsik's life story unfolds. *Songs for the Butcher's Daughter* is an immigrant's epic saga, a love story

Peter Manseau

and a Yiddish-inflected tour of world history.

Peter Manseau is also the author of *Vows* and co-author of *Killing the Buddah.* His writing has also appeared in *The New York Times Magazine*, *The Washington Post* and on National Public Radio's *All Things Considered*. A founding editor of the award-winning webzine *KillingTheBuddha.com*, he is now the editor of *Search, The Magazine of Science, Religion, and Culture.* He lives with his wife and two daughters in Washington, D.C. where he studies religion and teaches writing at Georgetown University.

7:30 p.m., Irina Reyn

What if Anna Karenina was a Russian-Jewish immigrant in present-day New York City? Irina Reyn's debut novel, *What Happened to Anna K,* re-imagines the classic story of Tolstoy's tragic heroine, modernizing it to create a brilliantly nuanced and gripping novel for our time.

Irina Reyn

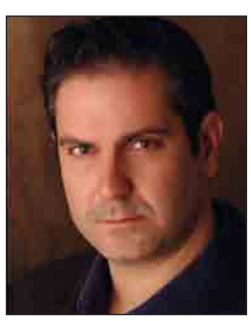
Thirty-seven-year-old Anna K. is comfortably married to Alex, an older, prominent businessman in her tight-knit Russian-Jewish community in Queens. But a longing for freedom is reignited when she meets an aspiring young writer on whom she pins her hopes for escape. As they begin a reckless affair, Anna enters into a tailspin that alienates her from her husband, family and entire world as she explores how to carve out a new identity without abandoning her religion, history, and tradition.

Irina Reyn's work has appeared in *Nextbook, the Los Angeles Times, the San Francisco Chronicle* and *Town & Country Travel*. A graduate of Bennington College's MFA program, she is assistant professor of English at the University of Pittsburgh. She was born in Moscow and now divides her time between Pittsburgh and Brooklyn.

Thursday, November 13

Noon, Aaron Cohen

How can the United States improve its overall level of counterterrorism readiness? Aaron Cohen, a former commando of the Israeli Defense Forces, outlines what needs to be done in his new book *Brotherhood of Warriors: Behind Enemy Lines with a Commando in One of the World's Most Elite Counterterrorism Units.*



Aaron Cohen

Cohen shares a rare, fly-on-the-wall view into the shadowy world of "black ops" and the global fight against terrorism. In this engrossing new book, Cohen recounts his transformation from a spoiled, southern California teenager into a hardened soldier in Israel's most controversial security forces. After spending a few months in a kibbutz, immersing himself in Hebrew, Cohen underwent intense basic training in the Israeli Defense Forces and was offered the only post a non-Israeli can hold: Sayaret Duvdevan, which dispatches operatives disguised as Arabs into the Palestinian-controlled West Bank to abduct Hamas leaders and bring them to Israel for justice.

After returning home, Aaron Cohen founded IMS Security, a consulting firm specializing in protecting politicians, business executives, Hollywood actors, and rock stars, as well as offering counterterrorism training to the United States military, local and state police departments, and various SWAT units around the country. He lives in Los Angeles.

Sponsored by Fran and Irwin Martin

7:30 p.m., Max Sussman and Eli Sussman

Freshman in the Kitchen: From Clueless Cook to Creative Chef by Max Sussman and Eli Sussman is written for young, budget-minded, food-conscious, and socially-aware aspiring cooks. The Sussman brothers take the fear out of cooking for the first-time cook, even giving detailed instructions on the grocery experience and on the proper way to make perfect pasta every time. On the other hand, they promise that even if someone can cook a three-course meal, they will still learn new techniques and tips.

The Sussman brothers have a wide range of cooking experiences in food courts, vegetarian restaurants, delis, upscale fine dining establishments, and their childhood summer camp. It is this range that gives this cookbook its unique attitude towards food, unpretentious and yet passionate about creativity and quality.

Eli Sussman and Max Sussman

Max Sussman, a graduate of the University of Michigan, is a full-time professional chef who has worked at Ann Arbor's Eve restaurant, and now works at Zingerman's. A graduate of Michigan State University, Eli Sussman currently moonlights as a chef for catering companies in Los Angeles, aside from working at The Gary Group, a music-marketing firm.

Sponsored by the Sussman Family

Friday, November 14

Noon, Evan Handler

In his memoir, *It's Only Temporary: The Good News and The Bad News of Being Alive,* Evan Handler details his search for meaning and contentment through meditations on life, love, faith, gratitude, and mortality. At the age of twenty-eight, finally considered safe after five years of cancer treatments, including a bone marrow transplant, Handler knew he should feel lucky just to be alive. Still, he wanted more.

Evan Handler

In *It's Only Temporary*, Handler shares stories of professional highs and lows, romantic disasters, false starts, and dead ends as he searches for meaning in his unlikely existence — ultimately finding fulfillment beyond his wildest dreams.

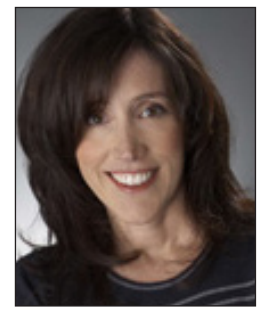
Evan Handler is beloved by millions for playing Harry Goldenblatt on HBO's *Sex and the City*. He is also the author of the critically acclaimed memoir *Time on Fire: My Comedy of Terrors.* He is currently co-starring in the Showtime series *Californication.*

Sponsored by Jewish Family Services

Sunday, November 16

11 a.m., Cambria Gordon

The Down-to-Earth Guide to Global Warming, co-authored by Cambria Gordon, helps kids understand the science behind why global warming happens and how we can work together to stop it. Irreverent and entertaining, and packed with essential facts and suggestions on how kids can help combat global warming in their homes, schools and communities, *Down-to-Earth* offers a message of hope.



Cambria Gordon

Text pages for *The Down-to-Earth Guide to Global Warming* are printed in soy inks on paper that contains 100% post-consumer waste fiber that is FSC-certified. This important book, co-authored by Laurie David (a producer of the Academy Award-nominated documentary on global warming, *An Inconvenient Truth*), is designed to help children better understand global warming, how it is affecting the planet, and the important role they can play in protecting the environment.

Cambria Gordon had a 10-year career as an award-winning advertising copywriter creating print, radio, and television ads for nationally known clients. After her first child was born, Gordon began to pursue children's writing full-time. Her credits include a non-fiction book, *Fifty Nifty Crafts to Make With Things Around the House*, a contract with Random House for a chapter book, *Reggie the Veggie*, and an episode for the award-winning animated Disney Channel series *Madeline.*

Sponsored by the Benard L. Maas Foundation and Hebrew Day School

7 p.m., Lisa Alcalay Klug

Imagine an updated combination of the beloved *Jewish Catalog* with the *Joys of Yiddish*, and throw in a hip-hop spin that captures the spirit of the times. That's *Cool Jew* by award-winning journalist Lisa Alcalay Klug. This hip, hilarious collection of short essays, lists, instructional guides, photographs, and illustrations celebrates pride in Jewish culture and identity.

Lisa Alcalay Klug

A field manual for 21st century Jews and the people who love them, *Cool Jew* decodes contemporary Judaism and its hippest forms of cultural expression. It covers everything from identity, rituals, clothing, and cuisine, to holidays, spirituality, diversity, and language. It combines original illustrations by artist Amos Goldbaum with historical images, album covers, Kabbalistic paintings, pop Judaica, and more.

Lisa Alcalay Klug has written for many publications, including the *New York Times, San Francisco Chronicle, Los Angeles Times, Jewish Living, Hadassah, Forward*, and more. She advises *Schmooze: the Jewish Culture Conference,* teaches at the Jewlicious Festivals, and judges the Simply Manischewitz Cook Off. She is a Phi Beta Kappa graduate of University of California Berkeley with a masters in journalism. As a consultant, Klug partners with organizations to present public programs, panel discussions, workshops and seminars. She is the daughter of an Ashkenazi Holocaust survivor and a descendant of a Sephardic rabbinic family. This event will take place at Hillel.

Sponsored by University of Michigan Hillel and YAD

Monday, November 17

Noon, Rabbi Brad Hirschfield

How can we create a world with less violence and division? Can we make room for other cultures and beliefs without negating our own? Is there a way to balance commitment and openness without sacrificing one to the other? These critical questions are explored in *You Don't Have to Be Wrong for Me to Be Right* by Rabbi Brad Hirschfield. Grounded in Judaic scholarship and interwoven with personal stories, *You Don't Have to Be Wrong for Me to Be Right* provides a pragmatic path to peace, understanding and hope that appeals to the common wisdom of all religions.

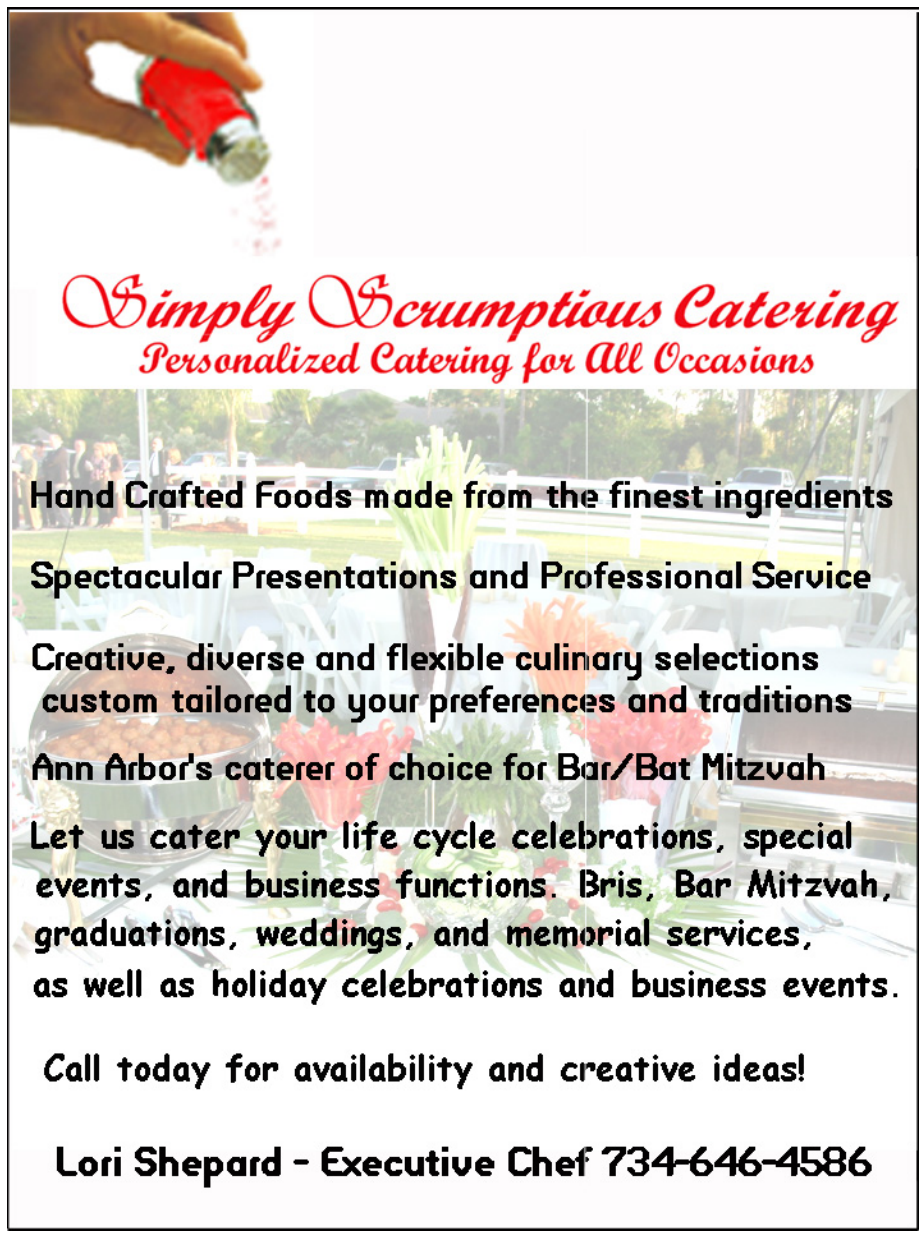
Rabbi Brad Hirschfield

In a world of widening cultural divides and spiraling religious violence, it is too much to hope that conflicts can be resolved. With the right approach, however, Rabbi Hirschfield suggests that we can at least address them more constructively. *You Don't Have to Be Wrong for Me to Be Right* reminds us that conflict is an inevitable part of life, a function of being connected to one another and, ultimately, an opportunity to grow closer.

Rabbi Brad Hirschfield is president of the National Jewish Center for Learning and Leadership (CLAL),the JCCA Scholar in Residence, and a popular commentator on religion and society. He was named one of the Top 50 Rabbis in America in Newsweek magazine, and one of the nation's leading Preachers and Teachers by *Beliefnet.com.* He hosts the nationally syndicated television show *Building Bridges* and the radio show *Hirschfield and Kula: Intelligent Talk Radio.*

Sponsored by Beth Israel Congregation

(Note: Sponsors mentioned are as of press time.) ■



Interview with Ralph Katz

Sandor Slomovits, staf writer

Ralph Katz has played clarinet in many area groups in the last four decades: Klezmer Fusion Band, The Ethnic Connection, Ann Arbor Civic Band, Symphony Band of Ann Arbor, University Theater Orchestra, Ypsilanti Community Band, Plymouth Symphony, Ann Arbor Mozart Players, Ann Arbor Civic Theater, U-M Gilbert & Sullivan Society, Twas Brillig and the Mazel Tovs, and others.

We sat down to talk one night during the first week of the Beijing Olympics, the perfect time to talk about true amateurs.

Ralph Katz

WJN: What's your day job?

Ralph Katz: I think my official title is consultant. I'm a computer network analyst for Chrysler Corporation. I'm a jack-of-all-trades. I support desktop hardware and software. I work in an auto components plant. It's a two million square foot plant, with about five hundred PCs, about nine hundred computer users on three shifts, and it's supported by three people. We all have our specialty, and I'm the network connectivity guy, especially when there is a problem.

WJN: Has this been your career all along?

Katz: My degree is in mathematics. If the University of Michigan gave minors, I would have had a minor in computer science. And really, I thought at the time that I got the degree, that there was a stigma attached to having a computer science degree. Computer science people were supposed to be wacko. That perception has changed. Now it's really cool to have a computer science degree, I guess.

The era that I was in school here, a lot of the computer science people really were pretty weird. But then again, the math department had Ted Kaczynski. [Laughter]

I'm one of those people who came to Ann Arbor…

WJN: And never left.

Katz: And never left.

WJN: Where did you come from?

Katz: Suburban Detroit, Oak Park.

WJN: What about the music, the clarinet, how did that start?

Katz: I'm not really sure where it came from. It was just one of those genteel things, that people thought that it would be good to have their children play music. My mother had played piano growing up. There was music in my dad's family. When I was growing up, my parents had a big grand piano.

WJN: Everybody had a piano in those days. My parents had one in their living room, though neither of them played.

Katz: My father was a singer. He was a true bass. Any time of day or night he could sing a low A. He played clarinet in school, but he couldn't afford lessons. He got his friends to teach him. They'd go take a lesson and then they'd teach him. All his knowledge was second hand. When I was eight, he thought I should play clarinet. So he bought me an E flat clarinet, which is small. But he quickly realized he didn't know enough about what he was doing to teach me himself. He tried to pawn it off on some of his friends, who didn't know either. It took a couple of years to get me a real teacher.

I went through my school's music program, which started in fifth grade.

When I went into junior high, I really didn't like the band director. In fact, I liked him so little that I quit band. My best friend became first chair in the band and I joined the choir. My friend said to me, "My doctor is a clarinet player." He told me his doctor is a frustrated guy, making a living being a doctor, wishing he was playing clarinet. "He says I should join a community band, the Royal Oak Concert Band. Herb Couf conducts it." [Herb Couf had been principal clarinet with the Detroit Symphony.]

So my friend and I went, and we sat in the back of the third clarinet section. The rest of the clarinets were school band directors, looking for musical outlets. They were awesome. They were extremely consistent players, lots of technique. We were in there, struggling for notes. We'd be practicing in each other's basement every night. By the time the concerts came we could actually keep up pretty well. We were working our butts off. We were having fun.

Herb Couf had a lot of connections. Right before a concert he'd have some

ringers come in. There was this shoe salesman from Clawson who played alto sax. We were playing the "L'Arlésienne Suites" by Bizet, which has a big alto sax solo. This guy played so beautifully. I think it was the most beautifully played alto sax I've ever heard. This kind of thing made an impression on me.

I don't know if I showed any particular promise or not, but right about the time I was sixteen I said, "You know, I'm spending an awful lot of time doing this, for whatever reason, I'm not sure. I should either get good or quit." I wasn't really making progress with the teacher I had. So, I started taking lessons with Paul Schaller who was, for thirty-five years, principal clarinet with the Detroit Symphony. I thought that the best player in town had a good chance of being the best teacher. I learned a lot from him. He listened to me play and said, "Sure, I'll take you on." He said, "You've got all these studies and etudes you're working on. We're not gonna do that. And you've got these exercise books. We're not gonna do that either. We're gonna look at scales."

And I go, "Oh no. Scales. Not scales."

But he said, "These scales, these are really the foundation of your playing. If you can't play them all right and cold, then you're gonna have trouble." He said, "I really don't care what you bring me every week. Bring me some progress, on any front. We'll look at things, and we'll talk about them, and we'll have you play stuff, but really what I want you to do is work on something, and bring me at least one thing you've worked hard on every week."

This was the summer I was sixteen. I had a summer job. I was working in a day camp, which ran me around pretty well, but I thought, "I gotta get this working." So, I was driving my brothers crazy, playing clarinet all the time. And it was OK. In a house without air conditioning, the basement was a good place to be. I really busted butt that summer and it really changed the way I play and my approach to things.

WJN: Did you ever think, "This is what I want to do?" Did you think about the doctor who wanted to be a clarinet player?

Katz: That was something that was in my mind. But he wasn't my doctor. What really influenced me was my father's younger brother. He was a piano wizard. One of these guys who can play in any key. If the singer changes, they won't even think, they'll just follow along. He was a sub in the Detroit Symphony for a long time. He played harpsichord, or celesta, or sometimes piano. He actually played three piano concertos with the DSO in, I think, 1955. I was only four, so I didn't see them. Uncle Bernie never married, he lived in this fantastic apartment full of art, wild stuff, bottomless font of creative energy.

There'd be parties at Uncle Bernie's house, and all these symphony people would be there. And I'd say to them, "Gee, I heard you guys on Wednesday. You sounded great." They'd reply, "Thanks. We're nervous wrecks." These were in the days when the union was weak and the management treated the symphony members like slaves, like idiot savants. "You'll play this now, and you won't make too many mistakes, or we'll fire you." These guys were all in therapy. Nobody was in therapy then. And I thought, "That's not the life for me." So what do I do? I study computer sciences and get thrown in with a whole bunch of other nut cases. [Laughter]

At U-M I played in the Symphony Band for one term. I absolutely hated it. By the time I realized what was going on, and all of the lore of the great Symphony Band had worn off, it was too late for me to drop it. It wasn't a good experience. We didn't play enough. We listened to tirades too much.

WJN: That's when you started playing in the pit orchestras for the Gilbert & Sullivan Society.

Katz: Yes. I have a twenty-five-semester pin from the Gilbert & Sullivan Society. My wife played a couple of shows with us.

WJN: Is that how you met?

Katz: No. Everyone says, "Oh, you're both musicians. What orchestra did you meet in? What band did you meet in?" No. We met in class at Temple Beth Emeth. We just started talking. The more we talked, the more we realized what we had in common.

WJN: What kind of class?

Katz: It was a Torah study class. Rabbi Levy was teaching. If you ask certain Temple members… like Alida Siverman said, "Yeah, they started sitting at opposite ends of the table, and each week they got closer and closer." [Laughter]

WJN: You did a benefit for Temple Beth Emeth last year and you're doing another one this year.

Katz: It's a benefit for the general fund of the Temple Brotherhood, to sponsor fellowship events and the other things we do. And it's an opportunity for me to program things that I've always wanted to program, but I don't have the venues to do. Last year we did Leonard Bernstein's clarinet sonata, which was his first published piece. We did some movie music by John Williams, which was written for clarinet. This year, Jenny Young, who is a member of the Temple, and is a tremendous soprano, is singing "The Shepherd on the Rock" by Schubert, which is for soprano, clarinet, and piano. Wonderful piece of music, very beautiful.

WJN: You've kept up a pretty active musical life.

Katz: About twenty-four, twenty-five years ago, I heard an interview with Andres Segovia, and he said when he was very young, sixteen or seventeen, he formulated a set of musical goals, life goals, for himself. His goals were to perform with the guitar in major concert halls through the world; to perform with major symphony orchestras; to cause new works to be written for the guitar; to promote the guitar as a concert instrument in classical settings; and to cause music academies to accept the guitar as a valid classical instrument.

And I thought, God, these are such huge goals. And he accomplished them all! I was flabbergasted. I thought, "Gee what are my goals?" I didn't know.

My goals came up much simpler. I was playing with civic bands. I was playing in pit orchestras. You rehearse for a week, you play for a week and then it's done. I thought, "First, I want to play with a little bit better group of musicians. I want to develop a much larger repertoire that I can perform year round, with some opportunity to improvise." Those were on my short list of goals.

I was playing in the pit of a Gilbert & Sullivan show at the time. There was a guy on stage dancing around, playing a concertina. And then I realized that he was playing with the orchestra on the concertina and was doing a good job. Later he walked up to me and said, "Hi, my name is David Owens. I'm trying to get together a Balkan and Klezmer band and I need a clarinet player and your name keeps coming up." And I thought, "Oh yeah, that squeaky, squawky stuff." And I said, "You're out of your mind." And he said, "I ran a professional band that did that, just that, in L.A. for thirteen years. If you're really hesitant about it, we could work you in on a couple of tunes, see if you like it."

Famous last words. I started playing with them and I thought, "Wait a minute. A better group of musicians, with a repertoire that can be performed year round, with improvisation." I've fallen into this, with no action of my own. Pinch me.

WJN: You put out a call to the Universe and the Universe responded. Have your goals changed since then?

Katz: My goals are always changing. I'm like that doctor who is always unhappy because he's doing something else during the day. I'm always frustrated because I'm not playing enough. I can't keep my playing at a high enough level. But, I know better. I think I picked the right path for myself. ■

Klezmer Classical and more!

Ralph Katz & Company:
A second annual concert of Klezmer, Balkan, and classical music with clarinet.

Music by: Schubert, Brahms, Gordon Lewin, Sid Beckerman, Dave Tarras, and others.

Assisted by: Jenny Young (soprano), Deborah Katz (flute), Dave Gitterman (piano), Ted Wyman (piano), and others.

When: Saturday, October 25

Time: 8 p.m.

Where: Temple Beth Emeth, 2309 Packard Road

Admission: $10 — ***Admission proceeds will benefit Temple Beth Emeth Brotherhood.***

Further info: 663-1288

U-M Hillel hosts Heeb Magazine event

Joel Marcovitch, special to the WJN

Jewish storytelling is an age-old tradition that transcends generations and offers unique insights into the nature of the Jewish community. Working in collaboration with *Heeb Magazine*, the University of Michigan Hillel will host the *Heeb Magazine* Storytelling event on Wednesday, October 15, at 8 p.m., at the Firefly Club. The event, named, "Sex, Drugs, and Gefilte Fish," will include a compilation of stories narrated by some choice "local celebrities," including Danit Brown, Ben Konstantin, Joel Marcovitch, Eileen Pollack, and Julia Young. Heeb Storytelling is the traveling roadshow of *Heeb Magazine* and it has been running with rave reviews since 2003. Everyone in the community is invited to attend. All who are interested or have questions should contact The University of Michigan Hillel at 769-0500. The Firefly Club is located at 637 South Main Street in Ann Arbor.

Lecture on saving American health care sponsored by Maimonides Society

Jeff rey Lazor, special to the WJN

The Maimonides Society of the Jewish Federation of Greater Ann Arbor will sponsor a program entitled, "The Obama Plan, the McCain Plan, My Plan, Your Plan: How Do We Save the Failing American Health Care System?" at 6:30 p.m. on Thursday, October 30, at the Kellogg Eye Center, located at 1000 Wall Street in Ann Arbor.

The speaker, Richard Lichenstein, Ph.D., is the director of the University of Michigan Summer Enrichment Program in Health Management, an internship program for undergraduate students interested in eliminating health disparities. He is also the director of the U-M Training Site for the Kellogg Community Health Scholars Program. Dr. Lichtenstein was formerly associate dean for Academic Affairs at the U-M School of Public Health.

Dr. Lichtenstein is currently the co-principal investigator of the Detroit Community-Academic Urban Research Center. Is research focuses on access to care for low income and uninsured populations. He is also interested in issues related to the diversity of the health care workforce and in the performance of multidisciplinary health care teams.

Drs. Barry Nemon and Jonathan Trobe are the chairmen of the Maimonides Society and of the event. The Maimonides Society is a national movement that recognizes physicians and dentists as holding an honored position in our communities and supports the bonds between fellow health care professionals, the Jewish community, and Israel through educational, social and philanthropic activities.

Tickets to the event are available through the Jewish Federation at a cost of $18. Medical students and House Officers will be admitted free of charge. Refreshments will be served. Registration is possible online at www.jewishannarbor.org or by contacting Jeffrey Lazor at jefflazor@jewishannarbor.org or 677-0100.

Women

New women's group at Chabad

Shternie Zweibel, special to the WJN

Chabad of Ann Arbor is sponsoring a new Jewish women's group, the Ann Arbor Jewish Women's Circle. They are hosting a series of seven events, themed around the Jewish calendar. Every event will occur on a Monday evening from 7:30 to 9 p.m. and costs $10 (sponsorship is $180). Register at a2jewishwomenscircle@gmail.com (Some events have limited seating so early registration is recommended.)

Upcoming events and topics:

October 27, 2008: Preserve Your Goals: Learn how to preserve goals and fruits. Everyone will go home with lemons that they preserved.

December 8, 2008: Illumination and Celebration, Candles & Cakes: Presentors will shed some light on Jewish birthdays and offer cake decorating tips.

January 26, 2009: Planting Seeds: For Tu B'Shvat, plant an herb garden to tend and keep to be used as part of the Passover seder.

March 2, 2009: Sushi for the Soul: Since the Jewish month of Adar is "pieces," learn how to roll sushi and Purim.

April 27, 2009: Protections: A "home safety" program discussing the importance of the mezuzah will be presented. Everyone will paint a beautiful ceramic mezuzah to take home.

May 18, 2009: Pre-Shavuot Wine and Cheese Tasting: Sample some fine kosher wines and cheeses while learning about the significance of eating dairy during Shavuot.

Hadassah's October Meeting: "Images of Jerusalem as Seen in Western Art"

Martha Young, special to the WJN

Shelley Perlove

Shelley Perlove, Ann Arbor Hadassah chapter member and a professor of art history at University of Michigan-Dearborn, will present a talk and slide show on the history of the representation of Jerusalem in art. The lecture is free and open to the public, and will be presented on Tuesday, October 28 at 7:30 p.m. at the Jewish Community Center of Washtenaw County. Refreshments will be provided.

Perlove is an enthusiastic and dynamic speaker. Her last presentation to the Ann Arbor Hadassah chapter, on "Images of Queen Esther in Art," was informative and entertaining. Perlove is a distinguished scholar, teacher, and public speaker, and has received two distinguished faculty awards. In addition, she has written more than twenty-five articles and seven books and exhibition catalogues on various aspects of 16th and 17th century art, with a focus on Rembrandt and Bernini. For the past 17 years, Perlove has lead highly acclaimed art and architecture tours. Her forthcoming book is *Rembrandt's Faith: Church and Temple in the Dutch Golden Age.*

Contact Martha Young at 769-7523 for more information.

BIC Women's League to attend Biennial Convention

By Florence Gerber, special to the WJN

Women from Beth Israel Women's League will be delegates to the Women's League for Conservative Judaism Biennial Convention this November 9–12 in Dearborn. Women's League, the largest synagogue women's organization in the world, is the parent body of over 600 affiliates in Conservative/Masorti synagogues. Founded in 1918, it is dedicated to the perpetuation of traditional Judaism in the home, synagogue and community.

Following a spirited Shabbaton (Friday to Saturday, November 7 and 8), the convention will open with a full day of activity on Sunday, November 9, including a Judaica Fair that is open to the public, featuring vendors of fine jewelry, books, crafts, art and other Judaica. The installation of the new board of directors will be Sunday evening, followed by a choir concert. The convention closes on November 12, when Ann Arbor Professor Ilana Blumberg (author of *Houses of Study: A Jewish Woman Among Books*) will participate in the Jewish View, a conversation with Jewish writers Maggie Anton and Naomi Rosenblatt, moderated by graphic artist and author Debra Band.

To illustrate the convention theme of Heart & Soul, plenary programming will focus on the performance of commandments as the road to spiritual fulfillment and communal rejuvenation with presentations by Dr. Arnold Eisen, chancellor of the Jewish Theological Seminary (JTS), and Rabbi Bradley Shavit Artson, dean of the Ziegler School of Rabbinic Studies and vice president of the American Jewish University. A panel of physicians — all members of Women's League — will address the heart of the matter: how physical health and spiritual well-being are intricately intertwined.

Women's League will explore Israel with study sessions, presentation by Rabbi Danny Nevins, dean of the JTS rabbinical school, and an Israel expo.

Another feature of the 2008 convention will be the opportunity to study with scholar-in-residence Dr. Vanessa Ochs, winner of the 2007 National Jewish Book Award for *Inventing Jewish Ritual.*

Leadership skill-building, networking, workshops, classes, open art studio, yoga, choral group, programs for delegates 45 years or younger, and the world's largest egalitarian daily services all will be woven together to produce this four-day experience.

Members of Women League affiliates have knitted and crocheted hundreds of hats, scarves and mittens, which will be used as centerpieces at the convention. These items will be given to needy children of Michigan. To participate in this community project or learn more about the convention, contact Women's League at (800) 628-5083, email rkahn@wlcj.org, or visit the Women's League website at www.wlcj.org.

Seniors/Community

SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Mondays

9:30-11:30 a.m. Music Appreciation and Exploration (eight sessions). Facilitator Ken Kozora returns to the Jewish Community Center (JCC) for listening, discussing, and comparison of a wide range of musical styles from around the world. New and continuing students may register at the first class with the instructor.

Tuesdays

The JCC will be closed on Tuesday, October 14 and October 21.

11 a.m.: Fitness Fun with Maria Farquhar. $4 per session, or 3 sessions for $10

Noon: Dairy Lunch Buffet, $3 per person

1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting, art projects, and other card games. Participant suggestions welcome.

1 p.m.: Special Tuesday events (details below)

1:30 p.m.: Yiddish Speaking Group at the U-M Michigan League. Call 761-2765 for more information.

Thursdays

The JCC will be closed on Thursday, October 9.

10 a.m. – Noon: "The Bible in its Time, Part 23: Introduction to the Bible and Literature of the Ancient Near East" with Lisbeth Fried, Ph.D. For new and continuing students. Class begins September 11 and ends on November 2. No class on October 9. (Please note change of day: Class has been moved to Thursdays for this term due to multiple holiday closures on Tuesdays and Wednesdays.)

10 a.m.: Fitness Fun with Maria Farquhar, $4 per session, or 3 sessions for $10

11 a.m.: Current Events with Heather Dombey. A Jewish perspective on this week's news

Noon: Dairy Lunch Buffet, $3 per person

1 p.m.: Thursday Special Events and Presentations (details below)

2:15 p.m.: Literary Group with Sidney Warschausky. Call Merrill Poliner at 971-0990 for current book

Fridays

October 3, 10, 17, 24, and 31

1:30 p.m.: Yiddish Reading Group meets at the Jewish Community Center. [Note location change.] Call Ray Juni for additional information at 761-2765

Tuesday Special Events

Tuesday, October 7: Blood Pressure Clinic, 1 p.m.: A registered nurse from Care Response will take blood pressures, record them, and address any questions. Free. (This event will be repeated the first Tuesday of each month.)

Thursday Special Events and Presentations

Thursday, October 2: Birthdays and "Give Me Five for Stroke,"

12:30 p.m. Birthday celebration for all with October birthdays. Family and friends welcome. Cake and ice cream served.

1 p.m.: Valerie Dockter, RN, of Care Response, will present a program on recognizing and responding to stroke symptoms. She will also present on Telehealth, a new health technology.

Thursday, October 9: The JCC is closed for Yom Kippur.

Thursday, October 16: Personal and Community Safety

12:30 p.m.: Allison Pollock, MSW, Jewish Family Services Geriatric Social Worker will be available for discussion, questions, and assistance.

1 p.m.: A representative of the Anti-Defamation League will discuss safety issues relevant to older adults and to the Jewish community.

Thursday, October 23: Coping with Hearing Loss

1 p.m.: Al Feldt, retired University of Michigan Professor of Urban Planning, will discuss methods and devices for coping with various levels of hearing loss.

Thursday, October 30: The November Election

1 p.m.: Art Aisner, *Ann Arbor News* political reporter, will provide facts about the upcoming local, state, and federal election issues.

Special events

On Wednesday, October 8, Anton Shelepov & Quartet, "Afternoon Delight," presented by the Ann Arbor Symphony Orchestra.

The Jewish Community Center will be closed on October 1, 9, 14, 15, 21, and 22.

Library hosts talk by Holocaust survivor

At the start of World War II, Gisele Naichouler Feldman was separated from her family. Although this was not the first time, this separation would prove to be life saving.

On Wednesday, October 15, 7–8:30 p.m., at the downtown library, Feldman, author of *Saved By the Spirit of Lafayette: The French Righteous & the Hidden Children,* will describe her years of hiding from the Nazis. With the help of many people, now known as the "Righteous," Feldman found herself at the steps of a great castle once owned by French freedom fighter, General Lafayette. As a "hidden child," instructed to forget her Jewish heritage and pretend to be Catholic, she spent more than two years within these castle walls. Her book tells her story, and that of many children like her.

Gisele Naichouler Feldman came to live in the United States in 1948. She completed high school and college, receiving her teaching degree in French. Through her years of teaching and sharing her story, Feldman found the courage to write about her life in France. Now retired, Feldman often speaks about her life story at the Holocaust Memorial Center in Farmington Hills,

The Downtown Library is located at 343 South Fifth Avenue. For more information, call 327-4560.

TBE programs and holidays

Ronnie Simon, special to the WJN

Cantor Rose leads Shabbat Shuvah Women's Retreat

Saturday, October 4, (10 a.m.–8 p.m.) will be a day for women to study together, create meaningful prayers, share personal stories, and delve into current understanding of High Holy Day prayer, especially the Kol Nidre. The day will include a creative Shabbat service, workshops, a walk, writing, plenty of humor, and rest. Participants will spend the whole Shabbat day at temple, investing her coming year with spiritually. The cost is $10, which includes gourmet vegetarian lunch and dinner. RSVP to Annie Rose, arose@templebethemeth.org.

Sukkot

All are invited to participate in decorating the TBE Sukkah from 6–7:30 p.m. on Monday, October 13. Materials will be available to create a variety of decorations. A casual pizza dinner with salad bar is available to order in advance. Cheese pizza is $10 for a whole pie or $1 per slice, and the salad bar is $3 per person. RSVP to the TBE office, 665-4744. Prayers and song will be held in the sukkah at approximately 7 p.m.

Sukkot Yizkor Lunch

On the last day of Sukkot, Tuesday, October 21, TBE will hold an 11 a.m. Yizkor service in the chapel. The service is open to the community. A light lunch will follow. Those interested in attending the lunch should RSVP with the temple office. Last-minute participants welcome.

Simchat Torah

Monday, October 20 at 7:30 p.m., TBE will hold its service for Simchat Torah. Participants will celebrate the lively spirit of this holiday with dancing. Following the service, at approximately 9 p.m., Rabbi Levy will hold a torah study session on "The Voice of the People: What Does Torah Say About Democracy?"

Shira Service Celebrates Shabbat in Song

Join us for a musical celebration of Shabbat every Friday at 6:45 p.m. through song accompanied by guitar. Words are projected on a large screen to encourage everyone to sing. This service, targeting young families and anyone who enjoys singing, is followed by a popsicle oneg.

Saturday Morning Torah Study

An exploration of the weekly Torah portion held in the TBE chapel, Saturday mornings at 8:50 a.m., followed by an optional lay-led chapel service at 9:30 a.m. Casual dress.

Men's Torah Study

A bi-monthly Torah Discussion group sponsored by the TBE Brotherhood and led by Roger Stutesman. For further information, contact Stutesman at 327-9215.

Twenties & Thirties

Twenties and Thirties (TNT) of Temple Beth Emeth provides a welcoming, inclusive Jewish community through monthly social and cultural activities. Non-TBE members are welcome. For more inforamtion and upcoming event listings, visit their website at http://www.templebethemeth.org/tnt or contact them at tnt@templebethemeth.org or 665-4744.

Renaissance Group

The TBE Renaissance Group is for members 50 and up, and has monthly social or educational gatherings. For upcoming events call 665-4744, or visit the website http://www.templebethemeth.org/tbe/renaissance_group. On October 11, the Renaissance Group will venture to Chelsea for lunch at the Chelsea Grill, followed by a visit to a bird sanctuary to watch sandhill cranes. RSVP to Helena and Stew Robinovitz, 475-7751 or helena@robinovitz.com.

Jewish Hikers of Michigan

Jewish Hikers of Michigan (JHOM) is sponsored by Temple Beth Emeth's Caring Community and is open to everyone. All adult couples, singles, and children are welcome. The hikes take place on a monthly basis on different trails in the local area. All skill levels are welcome. Participants are encouraged to bring backpacks, munchies, and drinks. Each hike lasts approximately 1½ to 2 hours. For further information or to arrange for carpooling, contact Eli at 883-9522 or Ronnie at 665-4744, or email jewish.hikers@gmail.com. Web site: http://www.templebethemeth.org/tbe/jewish_hikers_of_michigan. ■

JFS ESL student offers thanks

Eitan Aram just bid a fond farewell to Jewish Family Services in September where he spent six months learning English. He wrote: "I want to thank the Jewish Family Services for the opportunies that they gave us to improve our English. I want especially to thank Barbara for teaching us patiently and with great care and humor. You are a very special and talented teacher."

Of his fellow ESL students from Iraq, China, Turkey, Romania, Russian and elswhere, He said: "I highly appreciate the chance that I had to meet you, study with you, and learn a bit about your culture and life. I think of you with a lot of respect. I highly regard the way you took your destiny in your hands and made your choice, and the manner in which you made and continue to make efforts to advance your families. You are doing your best to adjust to the American society and at the same time respect your own culture."

Aram and Dorit Aram, and Barbara Schreier, JFS ESL Instructor

Beth Israel October activities

Elliot Sorkin, special to the WJN

Sukkot services

Beth Israel Congregation's (BIC) Morning Sukkot services will be held on October 14 and 15 from 9:30 a.m.–noon. As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the Sukkah on the first day of Sukkot, and a kiddush in the sukkah on the second day. Students of all ages are encouraged to attend and join in the lulav and etrog procession, which occurs towards the end of the service. Lulav and etrog sets with instructions may be purchased through the congregation. "Sukkot Experiences" for pre-school children and elementary school aged children are offered the first day of the holiday at 10:30 a.m. in the congregation sukkah. Rabbi Kim Blumenthal will explain the symbols of the holiday and how they are used, and the children will later join in the lulav and etrog procession in the Main Sanctuary.

Tot Shabbat Sukkot Dinner in the sukkah

Wednesday, October 15 at 5:30 p.m. Tots, their parents, and families are invited to a special tot-friendly event in the sukkah. This is one of a series of events seperate from Saturday Tot Shabbats that allow families with preschoolers to participate in Jewish holiday observances. All these events are open to the general community. Reservations are a must and there is a modest charge of $18 per family.

Simchat Torah and the International Shul of Pancakes

On Wednesday, October 22, for the fifth year in a row, BIC will host a free pancake breakfast for congregants and visitors. This breakfast is in their Social Hall from 9–10 a.m., right after the Simchat Torah Shacharit and Hallel services, which start at 8:30 a.m.. The pancake breakfast will be followed by the Hakafot, the Torah processionals, and the rest of the service. Tots and their parents are invited to the pancake breakfast with the rest of the congregation, followed by a special Tot Simchat Torah program.

At 7 p.m. the preceeding day, Tuesday, October 21, the congregation will mark the beginning of Simchat Torah with family-friendly Torah processionals and special snacks.

Between the Cross and the Crescent

Howard Lupovitch, Ph.D., will present "Between the Crescent and the Cross: A Comparison of Jewish Life Under Islam and Christianity," the first lecture in the Beth Israel Congregation's popular Current Topics in Jewish Studies series. The lecture is on Sunday, October 19 at 7:45 p.m. There is no charge, and refreshments are provided.

This lecture, will take a close look at a current historical debate over the historical experience of Jews in the Islamic world by comparing the centuries-long Jewish experience in the worlds of Islam and Christendom. In particular, the presentation will try to demonstrate how pivotal the theological differences between Islam and Christianity were in influencing the day to day status of Jews. Lupovitch will also explore other, non-theological factors that may have been as or more influential.

Howard Lupovitch is a graduate of the University of Michigan, and holds a Ph.D. in history from Columbia University. He has taught at Cornell University and Colby College. He is visiting the University of Michigan, teaching this fall and then joining the current group of Frankel Institute Fellows in the winter. Next fall Lupovitch will assume a new position as the Waks Family Chair of Jewish History at the University of Western Ontario. Lupovitch is the author of *Jews at the Crossroads: Tradition and Accommodation during the Golden Age of the Hungarian Nobility.* He is currently completing a history of the Jews of Budapest.

Howard Lupovitch

Second Mussar study group starting

Following on the success of the Beth Israel Congregation's (BIC) first Mussar study group last winter, a new group will begin immediately following the holidays, at the end of October. The course, called Season of Mussar I, is based on the materials developed by Dr. Alan Morinis of the Mussar Institute, and is facilitated by Roann Atlman.

The aim the course is to bring greater spirituality brings to participants' lives. Reading and discussing texts related to personal character traits (known as middot) gives members of the group a greater understanding of how they operate in the world. Some of the traits covered in the first course include humility, gratitude, and trust. Keeping these traits in balance leads to a greater sense of peace and connection.

The course covers six *middot* over a 12-week period. Each week the Mussar Institute sends texts via email for self-study. Then, every two weeks, participants meet at Beth Israel to discuss the readings and how the traits have been operating in their lives.

The course will run October 26, 2008–February 15, 2009. Group meetings will be held every other Sunday from 9:45–11:45 a.m., beginning November 9. The remaining dates in 2008 are November 23, December 7, and 21; the January and February dates are yet to be determined.

The program costs $100 per person and the final deadline for registration is October 23. (Earlier registration encouraged.) Checks should be made payable to "BIC" and sent to the BIC office with the participant's name, address, telephone number, and email. Partial scholarships are available; contact Rabbi Dobrusin.

For further information, contact Roann Altman, at 483-8352 or roann@umich.edu. General information about the sponsoring organization can be found at the Mussar Institute website: www.mussarinstitute.org. ■

The beginning of a journey to Israel

Rabbi Robert Dobrusin, special to the WJN

As the New Year begins, it is my pleasure to resume writing a monthly article for the *Washtenaw Jewish News*. During each of the past several years, I have written a series of articles and look forward to doing so again this year.

Rabbi Robert Dobrusin

In thinking about a subject for my monthly articles during 5769, my thoughts turned to Israel. I thought that it would be interesting to write about my experiences in and thoughts about several prominent places I have had the privilege of visiting there. My intention in these articles is neither to express a particular political position, nor to presume to know these sites as thoroughly as a historian might, or as intimately as those who live in Israel do. Rather, it is to reflect on these places from the perspective of an American rabbi who has been privileged to visit Israel on a dozen occasions over the past 30 years, and who looks forward to leading a group to Israel for the seventh time this coming June. I believe that the opportunity to travel in Israel and to develop a relationship with the land and the state is a crucial one, and I urge everyone who can do so to make the trip and take advantage of the opportunity that we have in this generation that our ancestors could only have dreamed of.

One remarkable aspect of travel in Israel is that every place, no matter how insignificant it may seem, can reveal a facet of the country. I'll use as an example the place that most of us see first: Ben Gurion Airport.

After a long flight from the United States, arrival at Ben Gurion can be a bit of a shock to the system. Almost immediately, the first time visitor or the veteran traveler realizes the uniqueness of Israel.

When I arrived at Ben Gurion for the first time in 1979, the airport was, naturally, much smaller than it is today. I was traveling with two friends as we prepared for our rabbinical school year in Israel; and, being the only first-time traveler in the group, I was placed in charge of watching the luggage as my friends haggled with some drivers arranging for our transportation to Jerusalem.

I had intended to keep a diary that year, but that plan lasted only long enough for me to write one entry: from the arrival area of Ben Gurion Airport. As I sat under the palm trees outside the arrival area, I mused about the warmth of the breeze and the fact that these were the first palm trees I had ever seen, and then wrote these words: "Strangely, I feel at home here."

I'm not sure how long that feeling lasted, as my year in Israel was not as smooth as I would have liked. Still, that sense of being at home so far away from everything I knew was the first impression I had. Returning visits have only confirmed and strengthened that feeling, although it should be noted that the "new airport," which seems so much like airports here, reduces the feeling of being far from home.

I remember sitting on the bench outside the terminal and listening to Hebrew (which, literally, brought more than one tear to my eyes), sensing a different rhythm to life than I knew from the United States, and being aware, more than anything else, of the exotic and pronounced aromas — something that stuck with me throughout that year.

But the fondest memory of that moment at Ben Gurion was of the conversation I was privileged to overhear between some Israeli children greeting their grandmother, who had just arrived on our plane. They were jumping up and down and saying to her, "Savta [Grandma], it rained twice already!"

I didn't really understand the impact of that statement right away, but in time it occurred to me that for rain to have fallen twice before Sukkot (I arrived two days after Yom Kippur, on October 4 that year) was a significant event. I have carried that moment with me throughout all of my visits to Israel.

I am fascinated by the intimate relationship that I have seen between Israelis and the land on which they live. For some, it is a matter of a theological connection. For others, it is a historical one. Still for others, it seems to be rooted in a culture that appreciates being outside, in nature, more than those of us who grew up in American cities do. I think of those children in the airport frequently. And as I travel through the land, I often find myself yearning to get away from the hotels, from the cities, and from the synagogues and educational institutions I often frequent to stand out in the wilderness and take a deep breath of the aromatic air and wonder how the landscape had changed over the centuries, who had walked here before me, or how many times it had rained that year.

Sometimes, I find that that sense of connection with the natural beauty in the land is diminishing as Israelis, like all of us, become more attached to contemporary technology. But even if that is the case, the connection is still so impressive, and so much a part of the wonder of spending time visiting Israel.

When approaching a landing at Ben Gurion airport, one usually flies over Tel Aviv, then over its suburbs. Then, suddenly, the fields of the kibbutzim and farms appear, and the plane lands almost immediately. This is a clear reminder of how small the State of Israel really is. But, as you leave the airport and begin to travel towards Tel Aviv or Jerusalem or wherever, you watch the landscape unfold and the historical and spiritual landmarks roll by, realizing that no matter what brought you to Israel, you are going to be in a place in which the relationship with the land on which you stand is going to be quantitatively and qualitatively different from almost every place you have been.

As I write these articles throughout the year, I will be writing about important places in our history. But I will always keep in mind that it is not only historical or spiritually moving places that we think of. It is standing on a beautiful land that gets into your heart and your soul as soon as you see it and as soon as you touch it. ■

On Rosh Hashana

Rabbi Aharon Goldstein, special to the WJN

The Torah designates the first day of the Hebrew month of Tishrei as the date on which we celebrate Rosh Hashana, the New Year. However, this is not the anniversary of the beginning of creation, for the Talmud teaches that the first day of creation was actually five days earlier on the 25th of Elul.

Rabbi Aharon Goldstein

Nevertheless, we celebrate the new year on the sixth day of creation which is actually the day on which Adam, the first person, was created.

The reason for this is that it wasn't until Adam was created that the Creator Himself was recognized. In fact, it was man who instilled an awareness of God into all of creation.

One of the primary characteristics by which man is distinguished from all other creatures is the free will with which he has been endowed by God. This "gift" must be properly utilized, for it allows him to rise above all of creation and achieve the very highest of spiritual levels.

God revealed the holy Torah to help man achieve perfection and find the right way in life. God's Torah is eternal, and its directives apply in every time and in every place.

On Rosh Hashana man is not only judged by God but must render judgment upon himself. As soon as Adam was created, he declared, "O come, let us worship and bow down; let us kneel before the Lord our Maker."

Thus, each year on Rosh Hashana, we follow his example and accept God's sovereignty upon ourselves anew.

On Rosh Hashana we resolve to live our daily lives in accordance with the Torah's laws, and to do so in the very finest manner of which we are capable.

Of course, a lot of inner strength is necessary in order to live up to our resolution. But is it really possible to experience the same sense of God's Kingship as our ancestor Adam?

The answer is a resounding "yes!"

God grants each and every one of us immense powers—a tremendous capacity for choosing the right path. Indeed, when we uncover these inner strengths, nothing is beyond our reach, and on Rosh Hashana we can surely attain the same perception and recognition of God in our daily lives as did Adam, and extend that recognition to those around us.

Thus, on Rosh Hashana we declare: "And every creature shall know that You have created it… and every soul shall say, 'The Lord God of Israel is King, and His sovereignty reigns over all." ■

Sukkot: The lulav and etrog as symbols of unity

Rabbi Aharon Goldstein, special to the WJN

The mitzva (commandment) of lulav and etrog requires us to take branches or fruit from four different species of trees (these two, the myrtle, and the willow) and combine them in the performance of this mitzva. Our Sages explain that each of the species represents a different type of person, from the most spiritually developed to the least refined.

Therein lies an obvious lesson: The mitzva cannot be fulfilled with only the etrog, the most elevated of the species. The willow — which, in the analogy to people, refers to those on the lowest levels — is also necessary. So, too, no person can attain fulfillment by remaining isolated, out of touch with others. Even the realization of his individual potential cannot be complete without him reaching out to others and joining together with them.

Our Sages explain that the lulav and the etrog are a victory symbol, indicating our vindication in the judgment of Rosh Hashana and Yom Kippur. When we stand bound together in unity, as the lulav and etrog teach, we can be assured of positive blessings in the year to come.

In our prayers, we describe Sukkot as "The Season of Our Rejoicing." This theme will reach its ultimate fulfillment in the era of Moshiach, when, as the Prophet tells, our people will return to the Land of Israel "crowned with eternal joy." And as it says in Psalms: "Then [in contrast to now] our mouths will be filled with laughter."

In previous generations, Jews did not need explanations of why happiness was associated specifically with Moshiach's time. It was quite obvious. By and large, they did not live in happy times. But they knew that this sadness was not forever. At one point, the trials and tribulations of the exile would end and they would enjoy happiness and joy.

Today, however, when a person can enjoy all the comforts that a free and affluent society has to offer, we are able to ask: What is so special about the happiness that Moshiach will provide?

Although our Sages explain that we will have peace, prosperity, and well-being in the era of the Redemption, these are not the essence of that time. They are merely the backdrop and the setting that will allow the message of the Redemption to be communicated more effectively.

In the present age, we're happy because things — good food, good people, good times — make us happy. In the era of Moshiach, we won't need external factors to make us feel happy. We will feel happy because we're alive — because we have a soul and because we're living in God's world. This awareness will be as real to us as material reality is today.

We have the potential to appreciate a foretaste of this happiness in the present era. It is true that at present our knowledge of spirituality is merely intellectual, and only in the future era will we have firsthand experience of the spiritual core in our own being and in the world at large. Nevertheless, even today, knowing that this is the truth and focusing on it intensely can grant us a glimmer of this awareness and a sampling of the happiness that will result from it.

Tasting this happiness and sharing it with others will precipitate the time when this mindset will spread throughout all existence and "our mouths will be filled with laughter. ■

Port Townsend: Where hippies go to die (and daven?)

By Amy Klein

PORT TOWNSEND, Wash. (JTA)—Soon after Robbie and Hilary Metzger moved to this small Pacific Northwest town in 1982, they wondered what to do on Yom Kippur.

"Why don't we climb Mount Zion?" Hilary suggested.

Kids in tow, the Metzger and Saran families hiked up the mountain, fasting the whole time.

This Yom Kippur, more than 25 years later, instead of hiking the Metzgers will be at services. Robbie will co-lead the Rosh Hashanah and Yom Kippur prayers for about 100 worshipers at the Episcopalian church, where the Bet Shira congregation now holds its monthly Shabbat and holiday services for the Jews of Port Townsend.

The Jewish community in this small town of 9,000 renown for its artistic individualism—"The place old hippies come to die"—is experiencing something of a boom with 65 unit-members at Bet Shira, more than 80 people at its Passover seder and 25 children interested in the relatively new Hebrew school.

Located on the Olympic Peninsula about 55 miles north of Seattle (and founded six months prior, in 1851), this lovely harbor town is not exactly the end of the world.

"But you can certainly see it from here," quip the locals, who voted overwhelmingly for Ralph Nader in 2000 and are best described by the town's bumper sticker: "We're all here because we're not all there."

The town is not without its Jewish history. European immigrants with names like Katz, Waterman and Rothschild set up shop here in the mid-19th century, also giving Port Townsend a Jewish mayor.

The current Jewish community took root after Port Townsend revitalized in the late 1970s and early 1980s with the arrival of the artists, hippies and nature lovers. That's when the Metzgers came from their Alaska homestead, where they had lived from 1972 to 1982.

The situation in Alaska was too much to handle, Hilary Metzger said.

"It's one thing to have one child, but to have two—milking the goats while my toddler was eating goat berries—was too difficult," recalled Metzger, who at 55 has the natural, rosy-cheeked look of many of the women here.

Soon after she arrived, Metzger realized she needed to give her two sons a Jewish education.

"We started having Sunday school for all the kids, and then the adults showed up, too," she said.

For several years they all trekked to Seattle for the High Holidays until one year, according to Metzger, they said, "Why do we need to go anywhere else? Why don't we do the holidays here?"

She helped launch and name the informal prayer group Bet Shira—house of song—with participants holding some of their first few High Holidays services in "The Palindrome," the practice studio of the Flying Karamazov Brothers, then residents of Port Townsend .

Many Jews did—and still do—live in town, but how many is anyone's guess.

"A lot of people you run into in town will say, 'Oh, my husband is Jewish, my father is Jewish'—someone in their heritage is Jewish, but they're not interested in participating," said Deb Bakin, who moved here with her husband, Jon, in 2000. He is now the shul president and she runs the burgeoning Hebrew school.

Plenty of people move to Port Townsend with no thought of searching out a Jewish community, but some end up gravitating to it nonetheless.

"What's cool about this town is that we're almost at the end of the country and it's full of Jews, and they're the misfits and that's really very charming," said Connie Segal, a 49-year-old esthetician and yoga teacher who left Austin, Texas, in 2004.

The soft-spoken healer found the Jewish community there "too conservative" for her taste, but "the Jewish presence in this town is comforting to me," she said.

Segal will attend High Holidays services to commemorate her father's death 11 years ago.

"I think he died on Yom Kippur because he wanted his kids to go to temple," Segal said. "It feels like I need to show up."

She adds, "I can go to services and then get a massage at 3."

"Reluctant Jews," is what psychotherapist Mark Saran terms some of the unaffiliated in Port Townsend. Saran, 58, says he "got dragged" here in 1982 from Seattle, where he grew up.

Sitting in his art- and plant-filled living room, wearing shorts and clogs despite the first September rain, he looks the laid-back part of Pacific Northwesterner.

"There were a lot of Jews who took part in the community because it was here," he said of the early days. "If it hadn't been here, they wouldn't have sought it out."

Saran remembers one of the community's founding fathers saying, "As soon as you start charging dues, I'm leaving this congregation."

That was the zeitgeist of the town: People didn't want the Judaism they had left—large, organized, institutional. Back in the 1980s a woman offered to buy the Masonic Temple.

"I'm going to buy it for the Jewish community—will you maintain it?" the woman asked the Metzgers. But they thought the job would fall to Robbie, a contractor, so they declined.

"That was a mistake," Hilary Metzger admits with a shrug.

When another opportunity arose to buy the Uptown Theater in the mid-1990s, the debate nearly "tore the community apart," Metzger said.

In the end the community did not buy a building, and it also went through a "lull period," according to Saran, especially after the children celebrated their b'nai mitzvot. (Metzger's son was the first bar mitzvah on the Olympic Peninsula).

"Some of the forming families had put in a lot of years, and we just sort of … stopped," Saran said. "The life started coming back six to eight years ago. The juice is the kids."

If organized Jewish life is returning here, it's due to families like the Bakins, who are the only family here to keep kosher—ironic given the pronunciation of their name. That was one of Bakin's concerns when the family left the Upper East Side of New York City, as well as the lack of religious school.

"To some degree you have to adapt who you are," Bakin said, surrounded by children's drawings of Jewish holidays, a collection of antique menorahs and the congregation's Torah, which lay on their couch wrapped in a white garbage bag to protect it from the rain. (The ark remained at the church.)

"I remember one woman who moved here and said she was shocked there was no religious school. 'Shocked' seemed like an unusual word—this town has whatever people in this town are willing to provide. I wanted kids' programming, so I created it."

Bakin helped start the Hebrew school, and hosts it at her house once a week. Some 25 children aged 3 to 10 expressed interest for this year. It will begin after the High Holidays.

"This is a do-it-yourself town" Bakin said. "This is a town where if you want it to happen, you have to make it happen. And that extends to the whole town."

These days, Bet Shira leaders don't do much outreach to unaffiliated Jews in Port Townsend.

"We tried outreach one year before I became president," said Barry Lerich, 71, a retired Navy officer who moved to the nearby Marrowstone Island in 2001 and also is credited with revitalizing the community. "It just did not bring anybody in. Really, nobody.

"We tried to contact other Jewish people that we knew to see if they would join, and they had no interest. None."

That's fine with Bakin.

"We're not really trying to grow," she said. "My philosophy is we're here if you want us and need us, and if it doesn't work it's fine."

There are downsides to being part of a small, remote, liberal Jewish community. It's not only the question of whether to buy a building or hire a rabbi. ("We once had a rabbi on the High Holidays and everyone hated it," Metzger said.) It's not only the issue of how to serve as a "big tent" for members with differing views (at the High Holidays this year the community is working on the balance between Renewal/Reconstruction elements and Conservative/Reform elements of the service). Taking any sort of pro-Israel political stand, given the peace movement's pro-Palestinian bias here, is not even the biggest challenge.

The toughest question seems to be, "How do you raise Jewish kids here?"

That's what elementary school principal Amy Fields had asked Metzger when Fields' son started singing "Happy Birthday" when he saw her lighting Shabbat candles.

After that five families, including the Metzgers and the Bakins, committed to having Friday night Shabbat meals every week.

"That's a big commitment," said Cynde Marx, 41, a financial consultant who moved to Port Townsend from Los Angeles 13 years ago. Coincidentally, her older sister had carpooled with Jon Bakin in elementary school.

With three kids now in the Hebrew school, Marx is more involved with Judaism than she had been in her younger days.

"I remember one Yom Kippur being in Winchell's doughnuts with my Jewish boyfriend, and it was OK because we were both Jewish," she said.

But now her husband has converted to Judaism, her Friday nights are occupied by Shabbat meals, her three daughters are in Hebrew school and her year is governed by the Jewish holidays.

"When I was living in Los Angeles, I never really thought about being Jewish, and here you really are making the time to be Jewish in a place where the majority are not," Marx said. "I can't imagine living anywhere else." ■

Mysteries in Port Townsend: What happened to two Jews?

By Amy Klein

PORT TOWNSEND, Wash. (JTA)—Two of this town's first Jews came to mysterious ends—one by his own hand, the other simply disappeared.

David C.H. Rothschild was a Bavarian who arrived in Port Townsend in 1858.

Rothschild—who, according to town tour guide Joyce Cox, would say "I got the family name, but not the money"—built a four-story chandlery on Water Street downtown (in Port Townsend, downtown and uptown are only four blocks apart, but in the 19th century uptown was for the ladies and the upper class, and downtown was for the sailors, the saloons and other "service" people). It was so successful that he built a mansion overlooking the sea.

"Everything was done to impress people who arrive by sea," Cox said, pointing at the house, which is now a museum open to the public. "See those pillars? They're just two boards, but from the sea it looked like pillars."

In 1886, Rothschild shot himself in the head with no explanation. His chandlery now houses Nifty Fifty's Soda Fountain.

The story behind the disappearance began in 1861 when German immigrants Solomon Katz and Sigmund Waterman came to Port Townsend and founded a mercantile both uptown and downtown (the gold W & K letters still adorn the top of the downtown building). After Katz and Waterman died, Katz's son Israel inherited the business.

"At age 36 he decides he needs a proper wife, so he gets hooked up with Adele Moss, a fine Jewish girl in Germany," Cox said.

But Moss, 17, already was in love with a cavalry officer in Germany who killed himself the day before Katz arrived. When Moss came to Port Townsend, "she was not impressed," Cox said. The streets were unpaved and the house was not big enough to hold her china and her crystal.

"Anything you want, my darling Adella," Katz told his wife, and built her a house that hosted many lavish parties.

But after two of her children die, Moss went back to Germany. By the time she returns to Port Townsend, the town has already gone bust, the railroad company having decided only to stop in Seattle.

Adele took up with another man in uniform from the new Fort Worden and divorced her husband. The soldier received a dishonorable discharge; the new couple left for San Francisco and built a successful spa. But then the soldier ran off with one of the blond Viennese girls and steals all of Moss' money, leaving her penniless.

Meanwhile, Katz served two terms as mayor of Port Townsend. Shortly after his second term ended in 1917, he disappeared without a trace.

"His glasses, his vest and other things he never left the house without were still there," Cox said.

Rumors of sightings popped up over the years, but no one ever heard from Katz again. ■

5768: Worries on Iran, new peace overtures, Olmert's fall

By Leslie Susser

JERUSALEM (JTA)—In Israel, 5768 was the year of multiple peace overtures, a growing sense of urgency regarding Iran's nuclear program and an embattled prime minister's losing fight to stay in office.

Israel and the de facto leadership of the Palestinian Authority launched renewed negotiations after a U.S.-hosted peace conference last November in Annapolis, Md. Israel and Syria announced in May they were holding indirect peace negotiations under Turkish mediation. And in June, Israel and the Hamas leadership in the Gaza Strip agreed to a truce brokered by Egypt.

But with Prime Minister Ehud Olmert under investigation on a number of corruption allegations and struggling to hold onto power, there were lingering suspicions that his peace efforts were aimed more at helping him survive politically than at achieving genuine diplomatic breakthroughs.

In the end he failed on both counts, ending his term with an early resignation and with no major diplomatic breakthroughs to show for his efforts. Olmert's lead negotiator on the Israeli-Palestinian peace track, Foreign Minister Tzipi Livni, would win the election to succeed him.

Olmert's political weaknesses cast a shadow over his strategic and diplomatic efforts throughout the year.

Even before Olmert and P.A. President Mahmoud Abbas met at Annapolis, peace advocates worried that the two leaders were too weak to reach a peace deal. At the summit, which drew an impressive array of Arab leaders from across the Middle East, the two sides pledged to conclude a final Israeli-Palestinian peace deal by the end of 2008—a "shelf" agreement that would be implemented as soon as conditions permitted.

The United States devoted a great deal of energy to the process. President Bush visited Israel twice, in January and in May. Secretary of State Condoleezza Rice made several trips to monitor progress. Former British Prime Minister Tony Blair, the special envoy of the international Quartet comprised of the United States, the European Union, the United Nations and Russia, helped raise more than $7 billion to jump-start the depressed Palestinian economy. U.S. Gen. Keith Dayton trained Palestinian forces to take over security in parts of the West Bank.

But as long as Hamas controlled Gaza, full peace between Israel and the Palestinians seemed a distant prospect. Shelling and rocket attacks on Israel from Gaza continued ceaselessly, while Israel's two-pronged retaliatory strategy—targeting the militiamen and imposing a land and sea blockade on Gaza—failed to bring quiet to the beleaguered residents of southern Israel.

Instead, Israel endured international criticism for declaring Gaza "a hostile territory" and severely cutting electricity and fuel supplies to the strip.

In late January, Hamas scuttled Israel's blockade by blowing up the border fence between Gaza and Egypt, allowing hundreds of thousands of Palestinians to stream into Egypt. After Egypt resealed the border, fighting between Israel and the militants escalated, with Hamas firing longer-range Grad rockets at the city of Ashkelon and Israel conducting an incursion into Gaza in early March.

Quiet came only when Hamas and Israel agreed to a truce deal in late June. But Hamas clung to its refusal to recognize Israel or contemplate any peace settlement with the Jewish state.

Meanwhile, Israel launched indirect peace talks with another sponsor of terrorism and longtime enemy, the regime in Damascus.

Though the year had begun in the aftermath of an Israeli airstrike on a suspected Syrian nuclear installation, and though February saw Hezbollah operations chief Imad Mughniyeh assassinated on Syrian soil, Israel and Syria held secret contacts under Turkish auspices. On May 21, in a joint statement issued simultaneously in Jerusalem, Damascus and Ankara, the parties announced the renewal of peace talks.

The big question was whether, in return for the Golan Heights, Syria would detach itself from the Iranian orbit.

Indeed, Israel's main strategic concern in 5768 was not peacemaking, but Iran's assumed drive for nuclear weapons.

Israel's intense lobbying effort to have the international community take tougher measures against Iran suffered a major setback last December when a U.S. National Intelligence Estimate found that Iran had suspended a covert nuclear weapons program in 2003.

Israeli intelligence officials argued that the program had since resumed and intensified, but as the year went on it became increasingly apparent to Israeli officials that the United States—and the West—was moving further away from confrontation with Iran.

With sanctions having failed to halt Iran's suspected nuclear weapons program, Israeli officials' pronouncements about Iran grew harsher.

Transportation Minister Shaul Mofaz declared that an Israeli attack against Iran was becoming inevitable.

"Other options are disappearing," he said.

In June, the Israel Air Force carried out large-scale maneuvers simulating an aerial attack on Iranian nuclear installations, stoking fears that if the international community failed to act, Israel might launch a pre-emptive strike.

Despite the political turmoil of 5768, Israel's economy remained relatively strong

All the while, many members of the Knesset and the Israeli intelligentsia worried that Olmert was too distracted by the corruption investigations to focus sufficiently on the Iranian threat. Calls for Olmert's ouster grew along with the investigations against him.

Olmert was questioned for allegedly receiving a substantial discount on a house in Jerusalem in return for helping contractors get building permits for other projects. He was investigated as well for allegedly trying to tilt the terms of a tender for the privatization of Bank Leumi to help his friend Frank Lowy, the Australia-based tycoon. The prime minister also was probed for making political appointments to the small business administration he controlled as minister of trade, industry and labor between 2003 and 2005.

The scandal that eventually would force Olmert to resign his position as party leader, and as prime minister, came in late May. Morris Talansky, an American Jewish fund-raiser and businessman, testified that Olmert had accepted about $150,000 in cash payments under dubious circumstances over a 15-year period before he became prime minister. Police also said they were investigating Olmert for double-billing trips abroad whose expenses were paid by Jewish charities.

Olmert's public standing also suffered from the aftermath of the 2006 war between Hezbollah and Israel. The publication in late January of the Winograd Commision's final report on the war was scathingly critical of his performance, but it stopped short of recommending that he resign.

The prime minister claimed the report had lifted a "moral stigma" by vindicating his decision to launch a major ground operation in the last 60 hours of the war, even though the operation cost dozens of lives and its utility proved to be inconclusive. But the two soldiers kidnapped in the attack that sparked the war remained missing.

That changed only in July, and the change came through diplomacy, not war.

In late June, nearly two years after the outbreak of the war, Israel and Hezbollah agreed to a prisoner exchange. In July, the remains of Israeli reservists Eldad Regev and Ehud Goldwasser were returned to Israel in exchange for the remains of some 200 Lebanese and Palestinian fighters and the release of five Lebanese terrorists, including Samir Kuntar, from Israeli jails.

The deal was alternately praised and criticized in the Israeli media, and it was widely seen as a victory for Hezbollah.

With the prime minister reeling from low popularity ratings and allegations of bribery, breach of trust and violations of election campaign laws, Olmert finally announced in July that he would not run for re-election when his party, Kadima, held new primaries in September.

Livni beat out her primary rival, Mofaz, by a mere 431 votes in the September 17 primary and immediately set out to form a new coalition government as Olmert tendered his resignation.

Despite the political turmoil of 5768, Israel's economy remained relatively strong. In the first quarter of 2008, unemployment hit a 13-year low of 6.3 percent, and in 2007 Israel's per capita gross domestic product rose to $31,767—on par with European countries such as France and Italy.

However, the strong shekel, which rose by about 20 percent against the dollar during 5768, hurt Israeli exports and for the first time in years sparked some signs in Israel of incipient inflation. In addition, the financial turmoil that struck global markets in September also sent the Tel Aviv Stock Exchange reeling, stoking some fears about the long-term health of the Israeli economy. ■

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Jewish education goes green at CAJE 33

Peretz Hirshbein, special to the WJN

Jewish education went green this summer at the CAJE 33 (Coalition for the Advancement of Jewish Education) conference, the central gathering of Jewish educators in America. Held August 10–14 at the University of Vermont in Burlington, this year's theme was "Fresh Ideas, Fresh Topics, Fresh Air." This year's conference was the largest in the past five years and was sold out.

The action-packed, world-wide gathering drew a plethora of authors, speakers, performers, teachers, clergy, storytellers, and other headlining personalities. Educators from across America—including students and dozens of others from overseas—had the chance to attend master classes and network in an environmentally friendly setting with important leaders from the eco-Jewish movement, the world of Jewish education, and beyond.

Back row, L to R: Jacob Kander, Peretz Hirshbein, Michelle Freund, Aaron Goldsmith, Moshe Kornfeld, Michelle Paris, Karen Shill
Front row, L to R: Noreen DeYoung, Amanda Freund, Lisa Bernstein, Viki Shayna, Wendy Holden, Cindy Saper, Wendy Zohar, Aviva Panush

Among the more than 1,500 attendees was a large contingent of Ann Arbor Jewish educators. Ann Arbor teachers at CAJE included Cindy Saper and Wendy Zohar from Beth Israel Religious School; Moshe Kornfeld, Amanda Freund, Michelle Freund, Wendy Holden, Viki Shayna, and Aaron Goldsmith from Temple Beth Emeth; Karen Shill, who teaches at both TBE and BIC; Noreen DeYoung, Peretz Hirshbein, and Michelle Paris from the JCC Early Childhood Center; and Debra Gombert, Hebrew Day School music teacher and JCC ECC song leader. Other Ann Arbor attendees included Aviva Panush, Lisa Bernstein, and Beth Israel program director Jake Kander.

As in previous years, CAJE 33 offered four days and nights of non-stop workshops, lectures, classes, films, musical performances, and other exciting offerings from world-class presenters. Against the backdrop of eco-awareness, participants also had the opportunity to go on hikes, study Earth Torah while biking, learn about celebrating Shabbat and the holidays with an environmental awareness, dance, sing, compete in an American Idol-like venue, learn how to create mentor-teachers, brush up on Hebrew, observe Tisha B'Av, learn how to integrate curriculum about Israel, attend a workshop on how ecology can engage Jews in communal life, study mysticism and the cosmos, attend an Eco Bet Midrash and study Eco-Kashrut, learn about their carbon footprints, bring their classroom into the 21st century, and much more. Beth Israel Religious School Shira leader Wendy Zohar, a first-time CAJE attendee, jumped into the musical offerings of CAJE 33 with both feet, appearing on stage with Sam Glaser and other great Jewish musicians.

Included at CAJE 33 was the annual Early Childhood Conference, a much-anticipated event. This year, a central focus of this conference was a discussion of the use of emergent, child-centered early childhood curriculum models in Jewish environments. The JCC's DeYoung and Hirshbein participated in a series of roundtables and workshops relating to this focus as they shared the JCC ECC's unique experience using the High/Scope approach in a Jewish setting. The developments in Jewish early childhood education here in Ann Arbor have gained significant national interest; next August DeYoung and Hirshbein will co-chair the Early Childhood Conference at CAJE 34.

CAJE 33 also featured Evolution and Revolution, a bold re-examination of synagogue-based Jewish education. Though these schools educate the majority of Jewish children in America, they have widely been deemed ineffective. Is this assessment correct? By convening Ph.Ds, clergy, educators, and experts in the field for an honest examination of the state of congregation-based Jewish education, CAJE 33 will likely become a watershed event, leading to important reforms.

CAJE is the largest and most significant group representing Jewish educators worldwide, and over the past few years it has become an important destination for a diverse group of leaders and participants in Jewish communal life. It is also the only national organization that supports front-line Jewish educators across all denominations and all educational settings. Attending the convention were twenty-something bloggers, alongside established heads of organizations; students as well as seasoned professionals; well-known authors and journalists; mavericks and entrepreneurs; innovators, researchers and entertainers of a variety of ages and religious lifestyles.

As in years past, the convention affirmed the organization's mission to advocate on behalf of Jewish educators, advance their skills and knowledge, and increase the resources available to them by building partnerships with local and national organizations. ■

Beth Israel's shira leader Wendy Zohar on stage with Jeff Kleppner!

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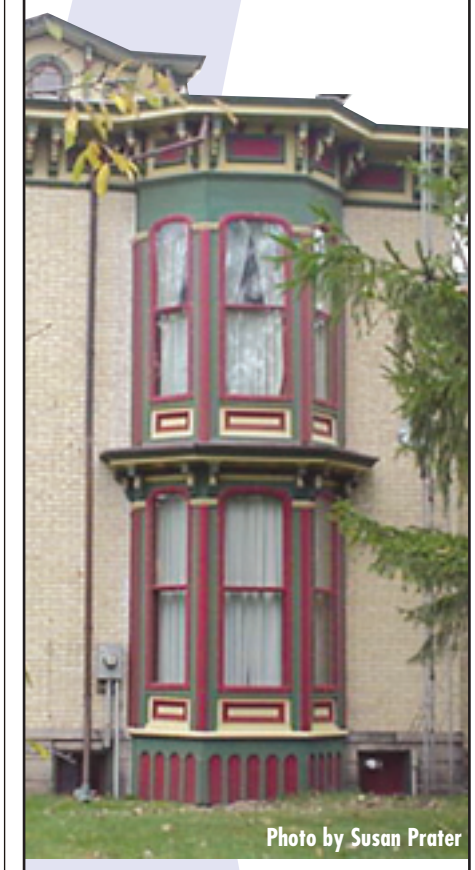

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Ann Arbor's Maccabi athletes bring home the gold

Deborah Huerta, special to the WJN

Each year the Jewish Community Center of Washtenaw County sends a team of athletes to the JCC Maccabi Games, an Olympic-style sporting competition for Jewish teens ages 13–16. This year the Ann Arbor Maccabi Team attended the JCC Maccabi Games hosted by the JCC of Metropolitan Detroit in West Bloomfield from August 17–22. Deborah Huerta served as delegation head and Michael Hern served as coach/assistant delegation head.

Gabe Solomon

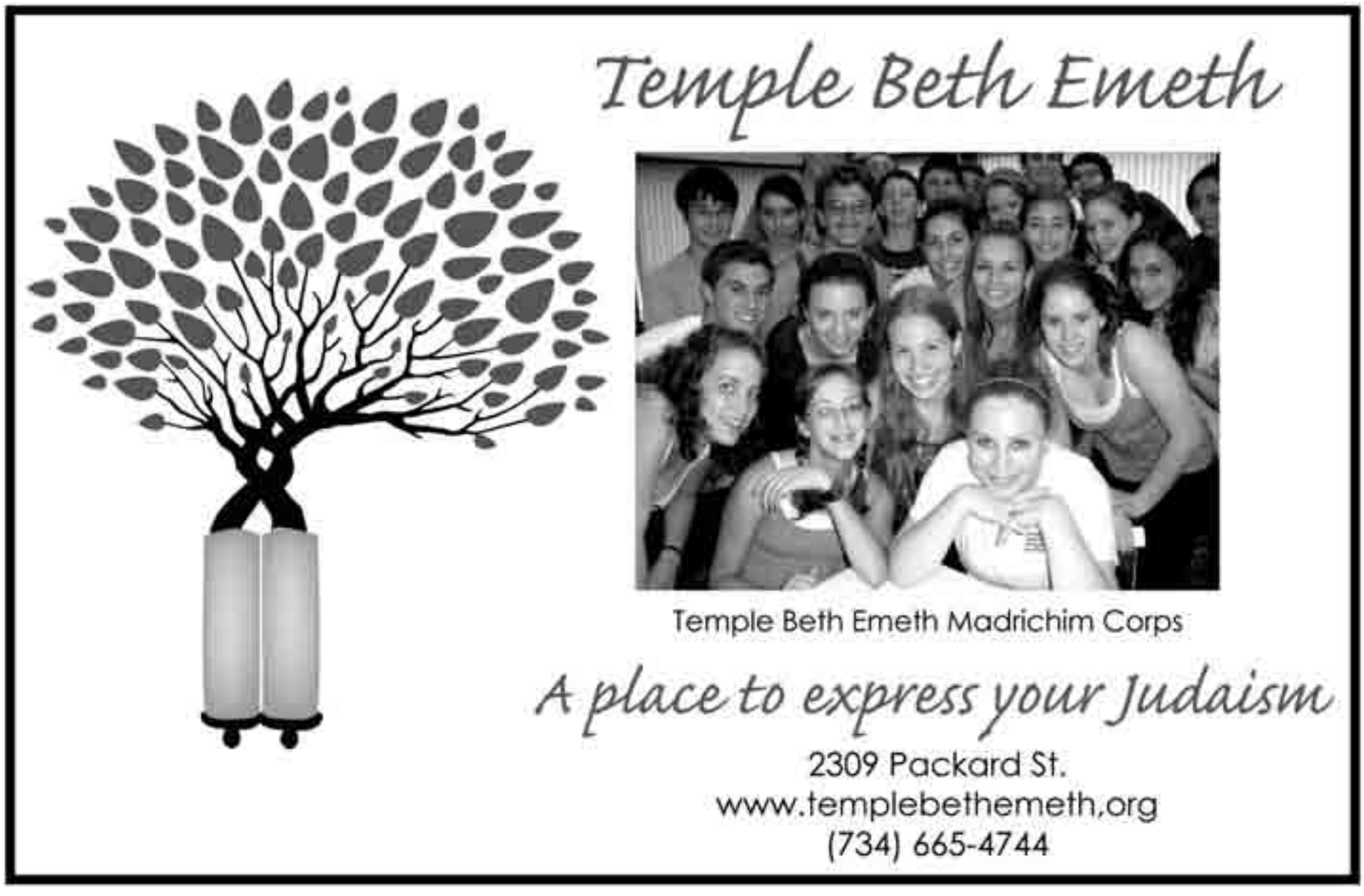
At this year's 26th JCC Maccabi Games, Ann Arbor athlete Gabe Solomon earned a gold medal in swimming, Jack Mcwhinnie earned 4 medals (including a gold) in track, Eitan Spivak earned 4 medals in bowling, and Gil Eisbruch earned a silver medal in his second sport of mini-golf after his baseball team was eliminated in playoffs. Emma Share also performed beautifully in the dance competition.

The Detroit JCC Maccabi Games were attended by more than 3,000 Jewish teens from North and South America, Israel, Australia, and Europe. Fourteen sports were represented, with as many as 25 tournaments going on at any given time. In addition to sports competitions, the week included community service, and social activities. By integrating sports with Jewish identity and values, the JCC Maccabi Games aims to offer a transforming and unforgettable experience for the athletes, coaches, families, and the community.

Next year the Ann Arbor JCC is planning to take 10–12 athletes to the San Francisco JCC Maccabi Games, which will be held August 2–7. It should be an incredible setting for the Games. The JCC is looking for a volunteer delegation head to help recruit athletes, assist with planning, and accompany the athletes and coaches to San Francisco. Volunteer coaches are also needed. ■

For more information about participating as an athlete, coach, or delegation head, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

The 2008 JCC Maccabi Team



ECC earns nation NAEYC re-accreditation

Program among First in Nation to Complete More Rigorous Accreditation Process

Peretz Hirshbein, special to the WJN

The Jewish Community Center Early Childhood Center (JCC ECC) is one of the first early childhood programs to earn accreditation from the National Association for the Education of Young Children (NAEYC), the nation's leading organization of early childhood professionals.

"We're proud to have earned the mark of quality from NAEYC, and to be recognized for our commitment to reaching the highest professional standards," said Early Childhood Director Noreen DeYoung. "NAEYC Accreditation lets families in our community know that children in our program are getting the best care and early learning experiences possible." While the JCC ECC had first earned accreditation under NAEYC's old guidelines many years ago, the new accreditation system is far more rigorous.

To earn NAEYC Accreditation in the new system, the JCC ECC went through an extensive self-study process, measuring the program and its services against the ten new NAEYC Early Childhood Program Standards and more than 400 related Accreditation Criteria. The program received NAEYC Accreditation after an on-site visit by NAEYC Assessors to ensure that the program meets each of the ten NAEYC standards. NAEYC-accredited programs are also subject to unannounced visits during their accreditation, which lasts for five years.

In the 20 years since NAEYC Accreditation was established, it has become a widely recognized sign of high-quality early childhood education. More than 11,000 programs, serving one million young children, are currently accredited by NAEYC — approximately 8 percent of all preschools and other early childhood programs. "The new NAEYC accreditation system raises the bar for preschools, child care centers and other early childhood programs," said Mark Ginsberg, Ph.D., executive director of NAEYC. "The JCC ECC's NAEYC Accreditation is a sign that they are a leader in a national effort to invest in high-quality early childhood education, and to help give all children a better start."

The NAEYC accreditation system has set voluntary professional standards for programs for young children since 1985. As of September 2006, the Association's revised program standards and criteria have introduced a new level of quality, accountability, and service for parents and children in child care programs. The new standards reflect the latest research and best practices in early childhood education and development. NAEYC is committed to utilizing the newest studies and analysis on positive child outcomes to ensure young children continue receiving the highest-quality care and education possible.

The NAEYC accreditation system was created in 1985 to set professional standards for early childhood education, and to help families identify high-quality preschools, child care centers and other early education programs. For more information regarding the National Association for the Education of Young Children, go to www.naeyc.org. ■

For more information about the JCC Early Childhood Center, contact Noreen DeYoung at 971-0990 or ndeyoung@umich.edu.

TBE Tot Shabbat and more

Ronnie Simon, special to the WJN

Each Friday at 5:30 p.m. the sanctuary at Temple Beth Emeth (TBE) fills with the sound of tots and their families singing songs and celebrating Shabbat as they enjoy each other's company. Parents and grandparents sit informally on the floor, some with children on their laps, as they join in Shabbat songs and listen to the rabbi's story. At the end of the service, everyone gathers on the bima to light the Shabbat candles and sing the blessings for wine and challah. Children delight in the special weekly "surprise" Rabbi Levy takes from the ark. This year's gifts are Hebrew number cards with lively illustrations. They are collected on a ring, allowing children to flip through them easily. Last year, the weekly surprise was letters of the Hebrew alphabet.

Tot Shabbat leaders include Rabbi Levy, Cantor Rose, TBE Songleader/Youth Advisor Abe Morrison, and Noa Gutterman. Following the half-hour service, families are invited to attend Shabbat dinner. The tot Shabbat dinner, only $5 per person for both tots and adults, consists of child-friendly macaroni and cheese, fish sticks, apple sauce, animal crackers, apple juice, and an extensive salad bar. Concurrent with the tot dinner is a weekly adult Shabbat dinner, catered by Main Dish Kitchen. The main course and a vegetarian option cost $12.50 and also includes the salad bar. Adults are welcome to eat either the catered dinner or the tot Shabbat dinner with their children. Reservations should be made by 4 p.m. each Thursday; however, tot meals are always available for last minute plans.

The TBE congregation invites the community to join them for any Friday service. The weekly menu is found on their website, www.templebethemth.org, where tickets can be ordered and paid for by credit card. Tickets can also be bought at the temple office, open Monday–Thursday from 8:30 a.m.–5 p.m.

Kids' Night Out to be held October 25

Deborah Huerta, special to the WJN

Each month the Jewish Community Center of Washtenaw County offers a Kids' Night Out event featuring games, crafts, dinner, and a movie. These nights give elementary-age kids a chance to have fun with their friends, and parents a chance to have a night on their own. This month's event will be held from 6:30–10 p.m. on Saturday, October 25 at the JCC.

Kids' Night Out events are open to JCC members and non-members in grades K–5. The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations are due by Thursday, October 23. For additional information, or to register, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

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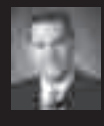
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Hebrew Day School – Leader in dual language education

Dina Shtull and Barbara Stratman, special to the WJN

Dual-Language Programming has become increasingly popular throughout the United States within the past twenty years. According to the Center for Applied Linguistics, in 1962, only one school in the U.S. self-reported as offering dual-language programming. In 2007, 335 schools identified themselves as dual-language schools.

Hebrew Day School of Ann Arbor (HDS) has fully embraced a Dual-Language Education Program, also called a Two-Way Immersion Education Program (TWI). In such programs the students develop full proficiency in their first language and high levels of proficiency in a second language. "HDS is proud to have been an educational pioneer in incorporating dual-language education in elementary school. There is always new research on dual-language instruction, and HDS is keeping up with the trends through new initiatives," says Dina Shtull, head of HDS.

The school's current new initiative includes the development of an advanced Hebrew curriculum. Students who demonstrate sophisticated skills in Hebrew will have the opportunity to participate in advanced classes. Anat Hodish, an Israeli native, will serve as the instructor for the program, which was funded by the Anna and David Dunietz Jewish Philanthropic Fund and the Jewish Federation of Greater Ann Arbor. The new advanced Hebrew curriculum will meet the language needs of native Israeli students, and will also serve as enrichment for non-native Hebrew speakers who have a demonstrated high aptitude or talent in the area of language.

The second new initiative is the development of a comprehensive "scope and sequence" for our language instruction. Over the past year and a half, HDS has worked with Ilan Rosenberg, instructor of Hebrew language at the University of Michigan, to document language standards for multiple language levels. "It is revolutionary," says Rosenberg, who taught language at HDS five years ago and remembers when language goals were separately developed by each classroom teacher. "The school now has a comprehensive curriculum that builds from one class to another. Language goals for each level are documented, and each level builds on the foundation set in a previous level."

"Our language goals are impressive," comments Shtull. "Yet, we are fully aware that there will be students needing extra assistance to keep on track. Through the generosity of the Benard L. Maas Foundation, we have also created the Benard L. Maas Hebrew Assistance Program to help in this effort."

The third Hebrew curriculum initiative at HDS is the development and implementation of Hebrew language assessments in the first through 5th grades, in order to further identify student levels in the four main language domains: reading, writing, listening, and speaking. "Any strong dual-language program must constantly assess student achievement in order to continue to refine its language program," says Barbara Stratman, the school's new vice principal. Stratman served as K-8 Dual-Language Coordinator for the Omaha public schools. .

Upper grade students learn to type and do web research in Hebrew

With support from the Covenant Foundation, long-time HDS teacher Aron Kaufman, who pioneered the school's immersion program, recently attended a special training seminar on assessing Hebrew oral proficiency with Brandeis University professor Vardit Ringvald. Ringvald's program, funded by the Covenant Foundation, was recently written up in the article "Language Educators Rethink Their Hebrew Lessons" in the Forward (the article is available online at http://www.forward.com/articles/13973). Kaufman explains that, "In our daily jobs as educators, we constantly assess students to determine if they are reaching the goals we set out for them. Yet how can we truly assess unless we have fixed standards and outcomes in mind? Attending this intensive OPI (Oral Proficiency Interview) training workshop helped me develop something new in my professional arsenal: namely, a clearer sense of levels in Hebrew proficiency as defined by the ACTFL (American Council on the Teaching of Foreign Languages). As a first and second grade language teacher, my goal is to take "Novice Low" language learners who may know a few words in Hebrew such as "ken," "lo" and "shalom" to the level of "Novice High" learners who are beginning to create with language. A student at the intermediate level would be able to carry on a conversation in Hebrew, creating language with greater consistency, confidence, and accuracy." According to ACTFL, students who attain the advanced level are able to carry on conversations with fluency in all tenses and can respond to questions in paragraph form. In addition, they can make detailed comparisons such as comparing life in Ann Arbor, with life in Pardes Hannah, Israel.

With the many services offered at HDS, students can be supported in all of these language levels.

The benefits of dual-language programming have been well documented. *The Two Way Immersion Toolkit*, a publication developed by The Center for Applied Linguistics together with Brown University's Center for Educational Alliance, notes three major advantages to a language immersion program. The first advantage is that it allows students to view their first language in a comparative perspective, which in turn helps them analyze and refine the use of that language. The second is that reading and writing in a second language positively impacts academic achievement in other disciplines. The third advantage is that students develop positive attitudes toward themselves as learners and toward students of other languages and cultural backgrounds. These dual-language learners show a great deal of diversity in their friendship choices, and a comfort level interacting with members of other ethno-cultural groups. Self-confidence increases because students are better prepared to engage in a global society that values multiculturalism and bilingualism (this report is also available online, at http://www.alliance.brown.edu/pubs/twi/pdf_files/parinv_qaen.pdf).

Liz Fried, an HDS current grandparent and parent of an alumna noted, "I was not surprised to see that Ann Arbor Public Schools recently announced the offering of a Spanish language class beginning in 3rd grade. The benefits of a dual-language program are undeniable, although there is a difference between taking a language class and being in an immersion program. My daughter benefited from the HDS dual-language program, and now my grandchildren are benefiting. They are becoming bi-lingual, bi-literate, and bi-cultural." ■

For more information, or for a private tour, contact the Hebrew Day School at 971-4633 or info@hdsaa.org, visit www.hdsaa.org, or attend an open house scheduled for Tuesday, October 28; Monday, December 1; or Wednesday, January 14.

Students engage in listening, reading, and oral response.

October is National Karastan Month

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L'SHANA TOVA TO EVERYONE IN OUR COMMUNITY

WE ARE *over 1400* MICHIGAN JEWS WHO SUPPORT SENATORS OBAMA & BIDEN

Stay focused on the issues:

Israel's security: "Let me be clear. Israel's security is sacrosanct. It is non-negotiable." *– Barack Obama, speech to AIPAC, June 4, 2008.*

Iran's threat: "There is no greater threat to Israel – or to the peace and stability of the region – than Iran…and my goal will be to eliminate this threat." *– Barack Obama, speech to AIPAC, June 4, 2008.*

Ending the Iraq war: Senator Obama opposed the war in Iraq that is costing Michigan taxpayers more than $17.4 billion. He wants Iraq to use its estimated $79 billion surplus to fund its own reconstruction.

Economy: "Instead of giving $4 billion in tax breaks to oil companies that are making record profits – as Sen. John McCain is proposing – let's give tax credits to American auto plants and manufacturers so they can retool their factories and build the cars of the future." *– Barack Obama, Detroit Free Press, August 20, 2008.*

Stem Cell research: Senator Obama is a co-sponsor of legislation that allows for research involving human embryonic stem cells. The 2008 Republican platform calls for a ban on all embryonic stem cell research, public or private.

Supreme Court nominations: "With one more vacancy on the Supreme Court, we could be looking at a majority hostile to a woman's fundamental right to choose...The next president may be asked to nominate that Supreme Court justice. That is what is at stake in this election" *– Barack Obama on the 35th anniversary of the Roe v. Wade Decision.*

Energy independence: "For the sake of our economy, our security and the future of our planet, we must end the age of oil in our time."*– Barack Obama, Lansing, MI., August 4, 2008.*

Health care for all Americans: "It is time to finally challenge the special interests and provide universal health care."*– Barack Obama, Bristol, VA., June 6, 2008.*

Protecting aging Americans: "We…have an obligation to protect Social Security and ensure that it's a safety net the American people can count on today, tomorrow and forever." *– www.Barackobama.com.*

We can and must make a difference.
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High Holidays

Creating a new model to make work fit with life

By Stewart D. Friedman

PHILADELPHIA (JTA)—Now is the time of year when we return to what matters most in our lives. We reflect on what we've done and we commit to making things better in the year ahead. What a great and powerful moment in the Jewish cycle. For without this annual taking stock, how can we evolve to become the person we want to be and build our legacy as a positive force during our precious time on earth? Following the June publication of my book, *Total Leadership: Be a Better Leader, Have a Richer Life*, I spent much of this summer traveling the country, speaking about work and how to make it fit with the rest of life in ways that are good both for companies and the people employed by them. I talked to thousands of people and I listened for the pulse of American business. Here's what I heard: There's much pain. Too many people feel overwhelmed, disconnected, pessimistic and with no other purpose than to merely survive. Demand for change is the order of the day, as it has always been in our Jewish tradition. Now, as I step into my 25th year teaching at the Wharton School of the University of Pennsylvania, I'm struck by how different the work world is today and why a new approach to leadership—no matter where you are or what you do—makes sense.

This new approach is all the more necessary given the new demands on our time as well as our evolving aspirations. Throughout human history, the sun's relationship to the earth was what determined when people worked and when they rested. Thanks to the revolution in digital technology, this is no longer true for most people. New communications tools promise freedom from time and space, but it's just dawning on us that we need to learn new psychological and social technologies, too, to avoid drowning in the deluge of nonstop pressures that come at us through the tethers we call cell phones and Blackberries.

The Jewish tradition's respect for meaningful and useful boundaries is clearly evident in the concept of Shabbat, which creates a natural separation in our lives. This tradition holds lessons that are more relevant today than ever.

But just as there are boundaries, there is also a strong need for integrating the various parts of our life. When the different aspects of life fit together as one—perhaps the essential Jewish idea, to which the Shema prayer calls our attention—then everything in life seems better.

The ago-old Jewish commitment to social justice and respect for the world around us is returning to favor in American business. Employers are learning that people perform better in their jobs when they bring passion into the workplace, when they are doing what they believe matters to the world, and when they have a hand in figuring out how to get it done. Greed and competition were '80s cool. Green and collaboration are '08 cool.

As I wrote in my book, being a leader is not the same as being a middle manager or a top executive. Being a leader means inspiring committed action that engages people in taking intelligent steps, in a direction you have chosen, to achieve something that has significant meaning for all relevant parties.

Individuals can do this whether they are at the top, middle or bottom of an organization or group. And they can do this in business, families, friendship networks, communities and social associations. This may be easy to say, maybe not so easy to do. There are a few simple principles that can help: 1) Be real, by acting with authenticity and clarifying what's important in all parts of your life; 2) Be whole, by acting with integrity and respecting all aspects of life; 3)Be innovative, by acting with creativity and experimenting with what you do and how you do it. Anyone can bring these principles to their lives and perform better in all aspects. You just have to make an effort to reflect and grow, bolstered by those you enlist to push and encourage you. This is just what our Jewish tradition challenges and inspires us to do, especially during the High Holidays.

In the Total Leadership process, you begin by writing and talking about your core values and your vision of the kind of leader you want to become—how you want to affect the world around you and why. That's what I mean by being real, and it's akin to what we as Jews do in prayer—we contemplate what's important and how to bring our lives in closer alignment with our values. Next you explore how the different parts of your life fit together as one—whether your world has integrity—by thinking through the performance expectations of the most important people in each of the four different parts of your life: work, home, community and self. Then you talk to these people, whom I call your "key stakeholders," for they are essential to your future, as you see it, to verify and perhaps revise your grasp of these expectations. For many, this activity is similar to what we do on Yom Kippur in realizing and talking about what we need to do to strengthen our most precious relationships. Finally, the fun, inspiring part is being innovative. This involves experimenting with new ways to get things done with the intent of improving performance demonstrably in all four life domains—pursuing, in other words, what I call "four-way wins." We need to focus on what matters most and to consciously take small, realistic steps toward acting on it. You'll spend your precious time more intelligently—better aligned with your values, using more of your natural talents to pursue passionately the goals to which you're genuinely committed. As the great Jewish theologian Abraham Joshua Heschel, once said, "Life without commitment is not worth living."

In these Days of Awe, as we reflect on the work of our lives, ask whether and how your "living" makes sense in the bigger picture of your life, your world. If it doesn't, consider taking one small step toward making it so. Experiment with a change that aims to make things better for you—your mind, your body and your spirit—and for the people around you at work, at home and in your community. .■

Stewart D. Friedman is on the faculty of The Wharton School of the University of Pennsylvania and is the author of the best-selling Total Leadership: Be a Better Leader, Have a Richer Life, *published by Harvard Business Press; visit www.totalleadership.org.*

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Jewish thought on the environment

One generation goes and another generation comes; but the Earth remains forever. Kohelet *(Ecclesiastes) 1:4*

One day Honi was journeying on the road and he saw a man planting a carob tree; he asked him, how long does it take [for this tree] to bear fruit? The man replied: seventy years. He then further asked him: are you certain that you will live another seventy years? The man replied: I found [grown] carob trees in the world; as my ancestors planted for me so I too plant for my children.

"As my ancestors planted for me, so I too plant for my children."

Babylonian Talmud Ta'anit 23a

For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard.

Exodus 23:10/11

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Budapest rediscovered, part 2

Sandor Slomovits, staf writer

Last month I wrote about the trip my brother and I took to Hungary earlier this year. We were born in Budapest, and left with our parents at eight years old, in the wake of the 1956 revolution. Our visit this past spring was the first time we'd been back since we emigrated more than fifty years ago.

The final week we lived in Budapest, five decades ago, our mother took us on a tour of her beloved native city. She showed us a number of famous and less well-known landmarks, especially on the Buda side, where she had grown up. She told us repeatedly, "Remember this." But I don't recall her taking us to visit the graves of her parents, both of whom died before we were born. It was years later, when we began asking about our family's history, that she told us where they were buried. I made it a point then to write down the exact location of their graves. (Our father's parents are not buried in Hungary. They were killed in Auschwitz, and have no graves.)

Géza and Eva Pozsgai, Márta Vig, the cemetery caretaker and San in front of tablets that are all that remain of the Kunhegyes Synagogue

In Budapest this spring we looked up many of the places our mother showed us before we left, and we also visited our grandparents' graves. Our grandfather, Samuel, died in 1931, and is buried in the Farkasréti cemetery on the Buda side of the Danube. We asked for directions and took a long trolley ride to the outskirts of the city, and got off at the stop marked, "Main Cemetery Entrance." (It's an enormous cemetery, going on for blocks and blocks.) In the office near the entrance, I gave the woman behind the counter my location numbers, and asked for directions to the grave. She looked at the numbers and replied, "We don't have a numbering system like that here." I told her my grandfather died more than seventy years ago. Might they have had a different system for the older parts of the cemetery? "No. There is only one system." We went back and forth a few more times until finally my brother thought to ask, "Is there a separate Jewish cemetery?"

"Yes there is," she said, not very warmly, it seemed to me. "It's at the far end of this cemetery, five trolley stops away."

We got back on the trolley, took it to the final stop on the line and got off a block from the entrance of the Jewish cemetery. A sign on the gate said, "You must wear a yarmulke or hat while in the cemetery." No one was in the small, dilapidated building near the entrance. The grounds were overgrown and looked unkempt. Finally, after we called "Hello" a number of times, the caretaker arrived. A beefy, jovial guy, wearing a white yarmulke at a rakish angle, he looked at my notes and said, "This way." We followed him down the main lane of the small graveyard and I, perhaps still smarting from my perceived chilly reception at the Catholic cemetery, asked him, "Is there much anti-Semitism in Hungary these days?"

He said, "Yes. Someone broke down a part of the cemetery wall last month. But," he added cheerfully, "We caught him and beat him pretty good. He won't be bothering us again."

The farther we walked from the cemetery gate, the more neglected the grounds became. Still, when a few minutes later the caretaker pointed out the grave to us, we were shocked at what we saw. Buckthorn bushes and maple seedlings three to ten feet high sprouted everywhere, some even from graves. Our grandfather's headstone, and many of the others near it, was partially or completely covered with ivy. We had difficulty getting to his grave, and the stone was so weathered we could barely read his name.

We pulled away some of the ivy, brushed the dirt off the stone, took a few pictures, and then said a tearful *Kaddish*. (We knew, of course, that the *Kaddish* is only to be recited with a minyan, but it still seemed like the only appropriate prayer. A few weeks later, after we returned home, I asked Rabbi Dobrusin what was the proper prayer when visiting a grave and he said, the *El Molei Rachamim*. I hadn't known that. I've not had much experience in graveyards.)

When we returned to the caretaker's building he offered to make a path to the grave, clear the vegetation from around it, repaint the name and dates on the stone to make them easier to read—for 150,000 forints, about a $1,000. Feeling somewhat numb and overwhelmed, we said we'd think about it and left. We were silent on the long trolley ride back.

We'd read that there was a statue of Raoul Wallenberg in Buda. In a small park along a busy street, we found a tall bronze statue of Wallenberg, framed by two huge stone slabs. There were fresh flowers and a number of candles at the base of the statue. My brother recalled that our mom had told us once that she was aware of Wallenberg when she was in the ghetto, and had she been able to avoid deportation a few more days, she might have been able to get one of his coveted fake temporary passports.

A few days later, appropriately on Mother's Day, we looked up our maternal grandmother's grave in the Jewish cemetery on the Pest side of the city. This much larger graveyard was also at the end of a tramline. Here the grounds and most of the graves near the entrance were well kept. But the older section, where our grandmother was buried, was, if possible, in an even more decrepit state than our grandfather's cemetery. We cleaned her grave as best we could, repeated the same sad ritual here too, and then went to look for the graves of two of our aunts and uncles. We found them in the newer, tidier section of the cemetery. At one of them, amazingly, there were fresh flowers in a small vase. We have no living relatives in Budapest. It was comforting to see that someone still remembered and cared.

Before the war, our father lived in Kunhegyes, a village of about 10,000 people, about 150 kilometers east of Budapest. He served as cantor and rabbi for the 224 Jews who lived there. He was married, with three young children. His wife and children all perished in Auschwitz.

When we were children and still lived in Hungary, our father never mentioned Kunhegyes or his first family. We learned his story from our mother when we were about sixteen years old, and rarely spoke about it with our father even after that. Eventually though, he did tell us that there was a memorial stone in the Jewish cemetery in Kunhegyes, bearing the names of the 128 Jews, including his family, who died in Auschwitz. He and our mother had attended its dedication the year before we were born. When we planned our trip to Hungary, we knew we'd visit that cemetery.

By train, it takes three hours from Budapest to Kunhegyes. Riding in the reasonably comfortable, un-crowded passenger cars, I found it impossible not to think of our mother, crammed into a cattle car more than sixty years ago, on her way to the Ravesnbrück concentration camp.

Before we left for Hungary, a friend, a former resident of Kunhegyes who had known our father, drew us a map of the village from memory and put on it the names of many of the Jewish families who had lived there before the war. On the train, as we approached Kunhegyes, I struck up a conversation with three elderly ladies in our car. One of them had grown up there and, when I showed her the map, recognized many of those names and re-

The monument with the names of the Jews of Kunhegyes who died in Auschwitz.

membered ice skating and roller skating with several of the children of those families.

The same friend who drew the map also put us in touch with a couple of women now living in Kunhegyes who have taken it upon themselves to preserve the memory of its pre-war Jewish community. (There are no Jews living in Kunhegyes now. More than half of the Jews of Kunhegyes were killed in Auschwitz, the rest moved away soon after the war.) Vig Márta and Pozsgai Eva, with help from Eva's husband, Géza, interviewed Jews and non-Jews alike, collected stories and pictures of Jewish life in the village, and published a book of those memories. They raised funds and hired a permanent caretaker to live in a small house next to the Jewish cemetery. Vig Márta even traveled to Israel and studied how to do this preservation of history work at Yad Vashem. (Our friend told us that Vig Márta's father was employed by a Jew before the war, when times were hard, and that's why she's doing this work now.)

We walked into the village from the small train station, and met Márta, Eva, and Géza at the Betyár Csárda restaurant. Only a few years older than us, they greeted us as though we were long lost family returning home, which, in a sense, we were.

They took us first to the cemetery. It's a tiny graveyard, adjacent to the similarly small Catholic cemetery. (Hungary is predominantly Catholic, but this area of the country is primarily Protestant, called Református in Hungarian.) The much larger Református cemetery was located in another part of Kunhegyes. The village boasts the second largest Református church in Hungary. It holds 5,000 people and its two tall spires can be seen for miles.

The Jewish cemetery here was in good condition, the grass mowed and the graves ivy-free. Márta, Eva, and Géza pointed out a number of the gravestones, and told brief anecdotes and stories about the people and families buried beneath them. Dominating the cemetery are two large monuments. One is comprised of two weathered, pink marble tablets bearing the Ten Commandments and affixed to a piece of white marble on which is inscribed a large Star of David and a brief sentence explaining that these tablets used to decorate the front of the Kunhegyesi synagogue which was demolished in 2003.

Eva, the daughter of the Protestant minister in Kunhegyes, asked if we could read the Hebrew inscriptions aloud. We did, and all of us chimed in with the translations—until we reached the ninth and tenth commandments. None of us could remember which was which. Was the ninth the one that commands not bearing false witness against your neighbor, and the tenth about not coveting your neighbor's wife and so on, or was it the other way around? There we stood, three religiously raised Protestants, and two sons of a Jewish cantor, and we couldn't decide. If it hadn't been for the solemnity of the place and the occasion, I think we'd have all burst out laughing.

The other large monument in the cemetery is inscribed with the names of each of the Jews who perished in Auschwitz. At the top of the third column were the four Slomovits names. We stood before it, silent, numb.

Next we visited the empty, weedy lot where the synagogue had stood since 1892. (The village of Kunhegyes itself was founded in 1724.)

Laz at our grandmother's gravesite

On the adjacent lot, still standing, though with boarded up windows and graffiti covered walls, (generic, not anti-Semitic, graffiti) was the Jewish school and, connected to it, the house where our father had lived. I don't have any words to describe my feelings as I walked around the decrepit buildings and thought of my father and his family there. Márta told us that one of the villagers she interviewed recalled that before the war, on Friday nights, some of the villagers and local gypsies would stand by the fence of the synagogue and listen to our father's singing.

We went back to the Betyár Csárda restaurant for lunch. Márta ordered sertés. Though my Hungarian is serviceable, I didn't recognize that word. Márta looked embarrassed, explained it meant ham, and began ordering chicken instead. I told her not to be silly. She asked if I kept kosher. I said no, but that I didn't eat pork. "Even if I did, though," I added, "I couldn't bring myself to eat that here."

After lunch, we went back to Eva and Géza's apartment where he plied us with his homemade wine and regaled us with both hilarious and sad stories of his student days and his involvement in the 1956 Hungarian Revolution. I noticed that his breathing was often labored and he seemed to tire easily. When he was out of the room for a minute, Eva told us tearfully that he has cancer and is not expected to live more than a few months. Our goodbyes were poignant. If we ever return to Kunhegyes, I know there will be another grave to visit.

Márta pressed a big bag of pogáchas (her mother's homemade biscuits) into our hands as we boarded the train back to Budapest. We sat silently on the three-hour return trip, the rhythmic clattering of the train the only accompaniment to our thoughts.

Days later, my brother told me that when we had been in the cemetery a song started up for him, in Hungarian.

Szíved él a szívemben
Lelked él a lelkemben
Amig élek emléked emlékemben él.

Szavad él a szavamban
Dalod él a dalomban
Amig élek emléked életemben él.

Your heart lives in my heart.
Your soul lives in my soul.
As long as I live your memory lives in mine.

Your word lives in my word.
Your song lives in my song.
As long as I live your memory lives in my life. ■

In search of the Yiddish voice that still whispers in Lithuania

By Rokhl Kafrissen

VILNIUS, Lithuania (JTA)—Months ago, I decided that, as a loud and insistent partisan on behalf of Yiddish language and culture, I should improve my spoken Yiddish.

It would be this summer or never.

I had just left my job as a corporate attorney and time, if not money, was on my side. I was newly employed as the part-time Internet/outreach/youth-wrangling editor for a Jewish culture and politics magazine with a traditionally Yiddish speaking (intensely, and devoutly secular) readership.

I managed to convince my employers at Jewish Currents that not only was it necessary to spend more than a month in a language immersion program, but also that my trip to Yiddishland would generate plentiful material for upcoming issues.

So off I went to the Vilnius Yiddish Institute's summer Yiddish program in Vilnius, Lithuania. Vilna—I never referred to it as Vilnius—was a place about which I had sung, read and attended lectures. Last April, I sat in the office of a colleague, a woman much wiser than I, and told her I would be going to Vilna this summer to perfect my understanding of Yiddish case endings. There's only three, so I figured a month would be enough.

Vilna! Yiddish! Wasn't it cool?

My colleague looked at me dryly, as only she can. "Vilna is no more," she said. "There is only Vilnius, babe." But for me, and for all my Yiddishist friends, Vilna is a very real place. Vilna was the home of great modernist Yiddish poetry, of important Jewish publishing houses, the birthplace of the YIVO Institute, the resting place of the Vilna Gaon.

For those of us left cold by the clapping and swaying of Upper West Side neo-chasids, the idea of Vilna is a comforting touchstone, home of the traditional opponents of the Chasidim: the Misnagdim.

Although my own family is solidly Romanian, I am regularly in touch with what I call my inner Litvak: the cerebral, slightly aloof Jew who shies away from Friday night swaying at shul.

I was personally offended by the suggestion that Vilna no longer existed. But my colleague turned out to be right: Vilna is no longer. Today, Vilnius speaks loudly. Jewish Vilna is only a whisper heard by those who care to listen closely. Indeed, the dissonances between Vilna and Vilnius ripple across the country, and the globe.

But first, some clarification. The city we know by its Lithuanian name, Vilnius, once was part of the Polish-Lithuanian Commonwealth. Until the close of World War II, Vilna/Wilno (Yiddish/Polish) was a majority Polish and Yiddish-speaking city. Lithuanian speakers were always a small fraction of its population.

After the war, under Soviet occupation, Vilna became Vilnius. Compared to Lavia and Estonia, Lithuania mostly resisted "Russification" and had a relatively small Russian population.

Lithuania has been independent for less than 20 years and is still in the process of writing its national history—and myths.

The competing histories of Vilna and Vilnius—Lithuanian, Polish and Yiddish—erupted this spring and summer with an international scandal surrounding the Lithuanian 'investigation' of Jewish former partisans for their wartime activities. The offiicial conflation of anti-Nazi activity with pro-Soviet collaboration is still alive in Vilnius and lies at the heart of the investigation.

And so, in addition to pondering the difference between the accusative and the dative case, I unexpectedly found myself right in the middle of an international story—my first as a real journalist.

The Vilnius Yiddish Institute sits across the street from the Presidential Palace; you can practically see the changing of the guard from the classroom windows. The institute's librarian, Fania Brantsovsky, was a partisan during the war and for the past few months has been targeted by the Lithuanian justice system.

Perhaps the fiercest librarian ever to catalog a Yiddish book, I quickly learned that Fania, 86, was not a woman to be intimidated by anything, even a prosecutor's investigation.

Even among Vilnius' small remaining Jewish community, Fania is unusual. She was born and raised in Vilnius—many of the approximately 4,500 to 5,000 current Jewish residents were born outside Vilnius. When Fania guides us through the city she takes us to the place where her former school, the Sofia Gurevitch Gymnazia, was located. Sofia Gurevitch was one of the first places to have a telephone. Being chosen to speak on the phone was an honor for the student with the clearest, most pleasant voice. Fania still beams with pride at the memory of being that student.

A few streets over, Fania points to where she and the other partisans emerged from underground. They escaped from the ghetto through the sewers, a daring plan made possible only by the specialized knowledge of another partisan, an engineer.

A few streets later and we see a plaque dedicated to Theodor Herzl, who, we learn, spent a short time in Vilna. But there's no plaque marking the spot where Fania and her comrades emerged from the sewers to go on to complete many acts of daring sabotage against the Nazis.

The Lithuanian government's ability to adequately document and preserve the stories of the ghetto and Jewish resistance—and Jewish suffering—is seriously compromised by the continuing official association of anti-Nazi activity with Soviet oppression.

The Museum of Victims of Genocide in downtown Vilnius is housed in an enormous building, the former home of the Lithuanian KGB. Just as chilling as the recreated KGB surveillance mechanism are the museum's official silences. Ponar, where a large portion of Lithuanian Jewry was murdered, is nowhere to be found among the museum's genocide victims.

Over the course of three years, some 70,000 Jews were murdered at Ponar, a forest the Nazis used as a death factory, about six miles from Vilnius. Fania also led us through Ponar, she herself a walking monument to resistance and survival.

Fania's voice remains as strong and clear as it was the day she was chosen to speak on the phone at the Sofia Gurevitch school. But hers is only one voice, too easily drowned out in a still-unsettled political discourse. The anti-Semitic graffiti sprayed across the Vilnius Jewish Community Center on Tisha B'Av didn't take place in a vacuum.

The official Lithuanian narrative is one that shouts over voices of resistance, such as Fania's. But my colleagues at the Institute, Jews and non-Jews, from all over the world, including Lithuania, will continue to join our voices with Fania's, and so ensure that Jewish Vilna continues to have a voice. ■

U.S. sailors who brought survivors to prestate Palestine share stories

By Dina Kraft

TEL AVIV (JTA)—One by one, until they numbered more than a thousand, they clambered up the bobbing rope and twine that God-fearing sailors centuries ago dubbed Jacob's Ladder.

It was Italy, May 1947. A bottomless sea lay below, a dark night sky above. The Jewish refugees finally were leaving Europe and the ashes of the Holocaust. They only had the bags on their backs and the will to climb, rung by rung.

"Don't lose your footing! Don't get blown off!" They climbed higher and higher.

Out of the darkness came pairs of hands and shouts of "Kumarof!"—"Come on!" in Yiddish. Jewish sailors from America—"Imagine, Jewish sailors from America!" the refugees marveled—were reaching down and pulling them up over the sides of a ship called Hope, "Hatikvah."

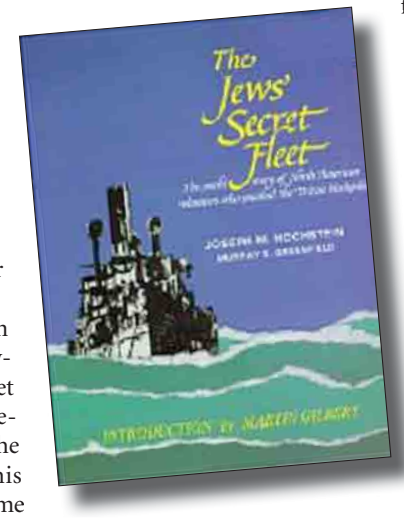
"It was like a miracle," said Irit Avriel, one of those refugees, her face lighting up with the memory six decades later. "For us they were not just sailors; they were angels."

More than 32,000 Jewish refugees from Europe, just over half of the total 60,000 who came to prestate Palestine, were brought over by North American sailors—most of them young Jewish men who served at sea during World War II.

They were part of a clandestine operation known as Aliyah Bet, which included the famed Exodus ship.

At a gathering last year for passengers of Hatikvah hosted by one of those Jewish sailors, the young people who had climbed the rope ladder to freedom so many years ago were full of questions for the two former sailors who came to share their stories.

"How were you recruited? Why did you leave America to do this? When did you know about the camps?" they asked.



The Jewish ex-sailors spoke about their own European relatives and the obligation they felt to help after the Holocaust.

A new documentary film about North American Jewish sailors from the Aliyah Bet operation, "Waves of Freedom," which was shown at the Jerusalem Film Festival this summer, is scheduled to come soon to Jewish film festivals in the United States.

In late 1946, word had gone out in the streets of U.S. cities such as New York and Chicago that young Jewish men with sailing experience were needed to help smuggle Holocaust survivors across the Mediterranean to Palestine. The mission was to be top secret because the British had declared such immigration illegal and created a blockade to stop the effort.

Murray Greenfield—"Greeny," as the survivors would quickly nickname him–had just been discharged from three years in the U.S. Merchant Marines. Others had finished tours of duty in the Navy fighting in Europe or against the Japanese in the Pacific.

"What an idea," Greenfield, 82, a native of Long Island, New York, said he remembered thinking. "I was just discharged and here they were looking for guys who knew how to sail."

Greenfield, who hosted the reunion in Israel last year, went on to co-author a book on the subject titled "*The Jews' Secret Fleet*." He told his mother that he would not be going to college as planned that fall, but was going to do something for the Jewish people.

It was a secret; he could not say where he was going or for how long. The news of the Nazi genocide was still fresh—horrible reports of death camps and gassings. Greenfield's mother stroked the arm of her son and gave her blessing.

Harold Katz, a former U.S. Navy officer who spent three years in the Pacific, also decided to join the effort. A first-year student at Harvard Law School at the time, he was so enthusiastic about the journey that he managed to convince a classmate who was Irish Catholic to join him.

Katz went on to become an established trial lawyer in Boston, but the memories of the Hatikvah and his part in history eventually brought him back to Israel as an immigrant in the early 1970s.

"You don't always know what will be a turning point in your life. You realize it only later on," said Katz, 86. "When you do, you see how it fits in with the rest of your life. This was a watershed, a transformative experience."

Katz and Greenfield would sail on a hulking and aging Canadian ice-breaker, one of 10 ships a group of American Jews bought for the operation to bring Jewish refugees to Palestine from Europe.

The details of the operation were worked out through a thick cloud of cigarette smoke on the top floor of a building on East 60th Street in Manhattan, high above the din of music at the famous club below, the Copacabana.

A mix of businesspeople, Zionist activists and representatives of the Jewish community in Palestine hunkered down to figure out how to buy and fix up old ships and recruit sailing crews.

There was the wealthy industrialist to sign the checks, the New Orleans Jew with connections in the Central American shipping industry who managed to bribe the right people in Honduras and Panama to get permission to fly ships with their country's flags, and the Jewish volunteers who agreed to work only for pocket money to buy cigarettes.

Most of these young men had some experience at sea, but others had been infantrymen, paratroopers and pilots. Veterans of the Pa-

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Not much change in the platform of Obama's Democratic Party

By Ron Kampeas

DENVER (JTA)—When it comes to the Middle East and Senator Barack Obama's Democratic Party platform, things are staying pretty much the same—which, in this case, is the kind of change pro-Israel activists can believe in.

The platform committee appears to have heeded recommendations by the National Jewish Democratic Council advising the party not to veer too far from previous platforms when it comes to the Mideast.

"The Middle East planks of previous platforms have been carefully crafted and have served us well as a party and a country," Ira Forman, the NJDC's executive director, advised the committee in July. "We urge the platform committee to stick closely to the 2004 platform language."

It was advice that hews to the overall strategy of the campaign to elect Obama (D-Ill.) as president: reassure Americans that this young, relatively unknown quantity will bring "change we can believe in"—but not too much of it.

The strategy informed the DNC convention in Denver, with former military officers and party elders—chief among them former President Bill Clinton—lining up to vouch for Obama's foreign policy credentials.

Notably, the preamble to the platform's foreign policy section emphasizes security and defense. Five of its seven points focus on building up the military and combating terrorism.

And when it comes to Israel, the platform hews closely to traditional language.

"Our starting point must always be our special relationship with Israel, grounded in shared interests and shared values, and a clear, strong, fundamental commitment to the security of Israel, our strongest ally in the region and its only established democracy," the platform says in an unusually long passage titled "Stand with Allies and Pursue Democracy in the Middle East."

"That commitment, which requires us to ensure that Israel retains a qualitative edge for its national security and its right to self-defense, is all the more important as we contend with growing threats in the region—a strengthened Iran, a chaotic Iraq, the resurgence of Al Qaeda, the reinvigoration of Hamas and Hezbollah," it says.

The rest of the passage repeats talking points that would not be out of place on an American Israel Public Affairs Committee prep sheet: a two-state solution for the Israeli-Palestinian conflict, an undivided Jerusalem as Israel's capital, no return to the pre-1967 Six Day War lines and no "right of return" for Palestinian refugees.

The intensification of concerns that Iran is nearing nuclear weapons capability postdates the 2004 platform, but here, too, the Democratic Party platform sticks closely to the pro-Israel lobby's line.

The platform emphasizes Obama's preference for tough diplomacy: "We will present Iran with a clear choice: If you abandon your nuclear weapons program, support for terror and threats to Israel, you will receive meaningful incentives; so long as you refuse, the United States and the international community will further ratchet up the pressure, with stronger unilateral sanctions; stronger multilateral sanctions inside and outside the U.N. Security Council, and sustained action to isolate the Iranian regime."

Even as it plays up the possibilities of sanctions, the platform also includes the magic words "keeping all options on the table,"— continuing the Bush administration's implicit threat of military action should Iran get to the nuclear brink.

The sharpest foreign policy departure from the Bush administration and from the position of Sen. John McCain (R-Ariz.) is in Obama's pledges to end the war in Iraq—an area where polls have shown that the vast majority of American Jews agree with Democrats.

On domestic issues, the platform also stays close to positions favored by the Jewish community, a predominately moderate to liberal demographic. It advocates abortion rights, environmental protections, energy independence, expanded health care and poverty relief.

In one area, however, the platform diverges from traditional liberal orthodoxies on church-state separation: Obama advocates keeping Bush's faith-based initiatives, albeit with First Amendment protections.

"We will empower grassroots faith-based and community groups to help meet challenges like poverty, ex-offender reentry, and illiteracy," it says. "At the same time, we can ensure that these partnerships do not endanger First Amendment protections–because there is no conflict between supporting faith-based institutions and respecting our Constitution. We will ensure that public funds are not used to proselytize or discriminate." ■

GOP offers strong support for Israel, veers right domestically

By JTA Staf

MINNEAPOLIS (JTA)—John McCain's Jewish supporters characterize him as a Republican maverick who shares his party's bedrock support for Israel and combating anti-Semitism. Critics dismiss him as the standard-bearer of a staunchly conservative party at odds with the Jewish community on a host of issues.

They're both right, judging from the platform approved at the Republican convention in St. Paul and Minneapolis in August.

The platform includes a call for an end to all government-funded embryonic stem-cell research and a ban on all abortions—positions that, polls show, are contrary to those of most Jewish voters. Of course, they also do not conform to the views of McCain, who has said that he would revoke President Bush's restrictions on federal funding for stem-cell research, permit abortions in cases of rape, incest and threats to the life of the mother.

On immigration, McCain, the U.S. senator from Arizona and the Republican nominee for president, has pressed for legislation that would provide undocumented workers with a path toward citizenship, but the platform declares: "We oppose amnesty."

The McCain campaign reportedly decided to avoid significant fights over the platform rather than upset leaders of the party's conservative base, many of whom have expressed concern over the GOP nominee. His supporters argue that the platform is irrelevant to understanding McCain and that voters will make their decisions based on how they view the candidate.

Texas state Sen. Florence Shapiro, the only Jewish female Republican in her state legislature, said that the platform is "not what guides my everyday" decision-making and doubts voters will be using it to make decisions either.

They will and should be "looking at John McCain and his positions and record," she said.

Another Jewish delegate from Texas, Houstonian Stuart Mayper, said the strong "pro-life" language in the platform could be a problem for some Jews. But, he quickly added, the platform contains language strongly supportive of Israel that should be attractive to the Jewish community.

Sources familiar with the formation of the platform say the language dealing with Israel and fighting anti-Semitism was drafted in consultation with the American Israel Public Affairs Committee and other Jewish groups.

The platform echoes AIPAC's position on the Israeli-Palestinian conflict, calling for a two-state solution but placing the onus on the Palestinians to take several key steps and calling on nearby Arab countries to play a more constructive role. It also declares support for "Jerusalem as the undivided capital of Israel and moving the American embassy to that undivided capital of Israel."

Both McCain and Sen. Barack Obama (D-Ill.), the Democratic nominee, have said that the status of Jerusalem ultimately would be decided in negotiations between the two sides. McCain has pledged to move the embassy to Jerusalem right away—a promise that the Obama campaign rejected, essentially calling it a lie.

The GOP platform calls for the isolation of Hamas and Hezbollah and vows to maintain Israel's qualitative edge in military technology over its enemies—all positions shared by Obama and McCain.

In several contexts, the platform stresses the need to combat anti-Semitism—on university campuses, in Europe and across the world—and declares that "discrimination against Israel at the U.N. is unacceptable."

It says that Iran cannot be permitted to obtain nuclear weapons, calls for a "significant increase in political, economic, and diplomatic pressure" on Tehran and insists that the United States "must retain all options" in dealing with the situation.

Without naming Obama, the platform draws a contrast with the Democratic nominee's previously stated willingness to meet with the Iranian president. It states: "We oppose entering into a presidential-level, unconditional dialogue with the regime in Iran until it takes steps to improve its behavior, particularly with respect to the support of terrorism and suspension of its efforts to enrich uranium." ■

Election 2008

McCain advisers: No to Syria talks, little interest in peace process

By Ron Kampeas

LEESBURG, Va.—A McCain administration would discourage Israeli-Syrian peace talks and refrain from actively engaging in the Israeli-Palestinian peace process.

That was the message delivered over the weekend by two McCain advisers—Max Boot, a senior fellow at the Council on Foreign Relations, and Richard Williamson, the Bush administration's special envoy to Sudan—during a retreat hosted by the Washington Institute for Near East Policy at the Lansdowne Resort in rural Virginia.

One of Barack Obama's representatives—Richard Danzig, a Clinton administration Navy secretary—said the Democratic presidential candidate would take the opposite approach on both issues.

In an interview with the Atlantic magazine over the summer, U.S. Sen. John McCain (R-Ariz.) insisted that in his presidency he would serve as the chief negotiator in the peace process. But at the retreat, Boot said pursuing an Israeli-Palestinian deal would not be a top priority in a McCain administration, adding that as many as 30 crises across the globe require more urgent attention.

Boot called the Bush administration's renewed efforts to promote Israeli-Palestinian talks a mistake.

He also cast Israel's talks with Syria as betraying the stake that the United States has invested in Lebanon's fragile democracy.

"John McCain is not going to betray the lawfully elected government of Lebanon," Boot said.

Williamson was slightly more nuanced in addressing the issue of how the message would be sent. "Israel should not be dictated to in dealing with Syria or dealing with Lebanon," he said, addressing Israeli and some pro-Israel resentment in recent years at pressure by the Bush administration to stifle such negotiations. "Hopefully as friends they will listen to us."

That Williamson was endorsing such views at all signified how closely the McCain campaign has allied itself with neo-conservatives. A veteran of the Reagan and first Bush administrations, Williamson in other circumstances would be more closely identified with Republican "realists" who have vociferouslyeschewed the grand claims of neo-conservatives to a new American empire.

McCain adviser Max Boot has said pursuing an Israeli-Palestinian deal would not be a top priority in a McCain administration

Yet here he was echoing their talking points on several fronts.

McCain until the last year or so has kept feet in both the realist and neo-conservative camps. The session at Lansdowne appeared to suggest that the Republican presidential nominee has chosen sides, opting for policies backed by the outgoing Bush administration and its neo-conservative foreign policy architects.

Both McCain advisers insisted, however, that their candidate was synthesizing the two camps as a "realistic idealist."

McCain would be a "leader who will press for more liberal democratic change " and "is realistic about the prospects of diplomacy and just as importantly its limits," said Boot, echoing what has become the twin walking and talking points of neo-conservatism: a muscular foreign policy and an affinity for promoting democracy.

Surrogates for Obama, an Illinois senator, re-emphasized their commitment to stepping up U.S. diplomatic efforts. Danzig said an Obama administration would revive the idea of a special envoy for pursuing a peace deal.

The "appropriate level of presidential engagement requires that the United States designate someone whose energies are predominantly allocated to this," Danzig said.

Someone like Tony Blair, the former British prime minister now leading efforts to build a Palestinian civil society, might fit the bill, he added.

Surrogates from both campaigns appeared to agree on the need to further isolate Iran until it stands down from its suspected nuclear weapons program. Each side emphasized that it would keep the military option on the table and enhance sanctions.

It was clear that each campaign had devoted a great deal of attention to the issue. Officials from both campaigns signed on to a Washington Institute for Near East Policy policy paper this summer that called for closer U.S.-Israel coordination on Iran, borne out of concerns that Israel's leadership was getting closer to contemplating the option of a strike.

Williamson and Richard Clarke, the former top anti-terrorism official in both the Clinton and current Bush administrations who spoke for Obama, described the near impossibility of taking out a weapons program that is believed to be diffuse and hidden in population centers. Clarke added the possibility of covert action against Iran, without details—a first for either campaign.

The sole difference was over Obama's pledge not to count out a meeting with Mahmoud Ahmadinejad, the Iranian president who has denied the Holocaust and rejected the legitimacy of Israel's existence.

"What could such a meeting possibly accomplish?" Boot challenged.

Danzig replied that it would make it easier for Obama to rally worldwide support for sanctions. "These things require a community of nations," he said.

Danzig cast Obama's emphasis on sanctions and diplomacy in terms of Israel's security, a pitch tuned to the Washington Institute's pro-Israel orientation.

"The threats and dangers are more substantial than they were eight years ago," he said.

McCain's advisers attempted to deflect comparisons between McCain and Bush. In trying to turn such comparisons against the Obama campaign, Boot noted that eight years ago he favored "another presidential candidate with not much experience in national security policy"—George W. Bush—"and we've seen the implications."

The Washington Institute crowd, hawkish in its predilections and likelier to favor McCain's foreign policy, would nonetheless only allow the McCain surrogates to take the character and experience issue so far.

Fred Lafer, the institute's president emeritus, pressed Boot on why McCain chose Alaska Gov. Sarah Palin, a foreign policy novice, as his running mate if he was committed to national security.

Boot said "she has as much" foreign policy experience as Obama, prompting cries of "No!" and "what?" ■

Op-Ed

Obama is best choice for strong U.S.-Israel relationship

By Senator Carl Levin

Since the birth of the state of Israel 60 years ago, the United States has stood as its strongest ally. This partnership has been supported by both Democrats and Republicans. The bipartisan tradition goes back to President Truman, who in 1948 made the United States the first nation to officially recognize Israel.

Since that day, America's relationship with Israel has never been just a diplomatic relationship or a military alliance. It has always been a fundamental partnership to protect our shared values—a commitment to democracy, freedom, and liberty.

After 60 years of friendship, the United States and Israel must continue to stand together, to protect our shared values and priorities—to continue to strive for our shared goal of a peaceful Middle-East.

And that is what Barack Obama will do as president of the United States. I have had the opportunity to work side by side with Barack Obama in the United States Senate, and I know he is committed to maintaining the strong and special relationship between the United States and Israel.

As president, Barack Obama will do everything he can to help Israel protect itself from outside threats, whether they come from as nearby as Gaza or as far away as Tehran. The defense cooperation between the United States and Israel has been a model of success, and Senator Obama believes in its preservation.

The United States and Israel must continue to stand together, to protect our shared values and priorities—to continue to strive for our shared goal of a peaceful Middle-East

Barack Obama believes that the United States and Israel must stand shoulder to shoulder in the fight against terrorism, because terrorism threatens our shared values, our way of life, and our right to live without fear.

Barack Obama will add a crucial element that has been missing in the fight against terrorism and the effort to advance the search for peace in the Middle East. He will end America's unilateral style—its isolation from allies who have been put off by the Bush Administration's go- it-alone, "you're with us or with the terrorists" approach.

Example number one: Iran, the greatest source of terror in the region. President Bush's Iraq policy has led to a stronger, more adventurous Iran.

The best way to prevent Iran from going nuclear with its uranium program without the use of military force is to unite the world against Iran's activity. Because no country wants Iran to have a nuclear weapon, it should be possible to rally the world, including Russia, against Iran's effort to obtain a nuclear weapon. But we can succeed only if we reach out to other countries in a way that avoids the domination and often bullying rhetoric that has marked the Bush years.

Unified efforts by the world community employing strong sanctions and Congress enacting Senator Obama's legislation to make it easier for pension funds to divest from companies investing in Iran are useful ways of pressuring Iran to change their behavior.

There are many other issues where Senator Obama and Senator McCain have different views that I believe should attract our community to Senator Obama. These include separation of church and state, women's reproductive rights, and health care. But when it comes to support of Israel, Senator Obama and Senator McCain agree. As Senator Obama puts it, "Israel's security is sacrosanct. I will also carry with me an unshakable commitment to the security of Israel and the friendship between the United States and Israel."

This election will truly mark a pivotal moment in our history. Working together with others who share our values, we can be strong, we can protect our freedoms, and we can secure a lasting peace for ourselves, for Israel, and for all nations seeking peace. ■

Livni wins Kadima contest, now must assemble coalition

By Leslie Susser

JERUSALEM (JTA)—With her victory in the Kadima Party primary and Ehud Olmert's resignation official, Tzipi Livni's next major task will be assembling a coalition government so she can become prime minister.

Then all she'll have on her plate is figuring out how to arrest the threat to Israel from Iran, resolve the Israeli-Palestinian conflict with a historic peace deal, neutralize the threat on Israel's northern border from Hezbollah and run the country.

If she ever gets to it.

The immediate challenge facing Livni is translating her 431-vote margin of victory in the September 17 primary into a stable coalition government.

Tzipi Livni

Livni finished with 43.1 percent of the vote to 42 percent for Transportation Minister Shaul Mofaz. Early exit polling had given Livni a double-digit victory, but the foreign minister's margin dwindled as the votes were counted late into the night.

Political rivals and potential coalition partners are pointing to Livni's relatively small mandate—only about 33,000 people voted in the Kadima election—to argue that Livni alone should not lead the country.

Livni has made it clear that she wants to base her new government on the existing coalition—the Kadima, Labor, Shas and Pensioners parties—with the possible addition of other parties such as Avigdor Lieberman's Yisrael Beiteinu on the right, Meretz on the left and the fervently Orthodox Torah Judaism Party.

But Labor argues that a prime minister effectively elected by only 17,000 or so Israelis has no legitimacy and that the Israeli people as a whole should be allowed to have their say in new elections.

Likud leader Benjamin Netanyahu agrees. Polls show Likud would win many more than its current share of 12 Knesset seats if new general elections were held, possibly even winning the plurality and catapulting Netanyahu back into the office of prime minister.

Shas is also threatening new elections unless Livni meets its demands for more generous child allowances and a pledge to keep Jerusalem off the negotiating agenda with the Palestinians.

Livni will have 42 days to form a government. If she fails, Israel will be headed for new general elections, possibly as early as next spring. If she succeeds, she could govern for a year or two before going into a new election with the incumbency advantage.

During the campaign, Livni gave a slew of interviews in which she spelled out her priorities:

- Moving ahead on the Palestinian track: Over the past few months, she and the former Palestinian prime minister, Ahmed Qureia, have been drafting a full-fledged Israeli-Palestinian peace agreement. Both sides say that although they have made progress, closing the wide gaps that still exist will take time.

  Once Livni is installed as prime minister, one key issue will become more difficult to resolve: refugees. Livni repeatedly has said that she will not agree to any resettlement in Israel proper of Palestinian refugees because allowing in just one Palestinian refugee would chip away at Israel's legitimacy as a Jewish state.

  Livni might ease conditions on the ground for Palestinians by dismantling illegal settler outposts in the West Bank, something that successive Israeli prime ministers have failed to do. She argues that any government she heads will assert the rule of law.

  As for Gaza, Livni warns that she will consider a large-scale ground offensive if Hamas uses the current truce to smuggle in huge quantities of arms.
- Ascertaining the seriousness of the Syrian track: Ever since Israel and Syria started conducting new peace feelers under Turkish auspices in January 2007, Livni has not been in the loop. She has argued that by going public with the talks, Israel has provided Syria a degree of international legitimacy without getting very much in return.

  Livni will want to see for herself whether Syrian President Bashar Assad is ready for a peace with Israel that entails a significant downgrading of his relations with Iran.
- Dealing quietly with the Iranian nuclear threat: Livni says as far as Israel is concerned, "all options are on the table" and that to say more would be irresponsible. But she has intimated in the past that Israel could live with a nuclear Iran by establishing a very clear deterrent balance.
- Introducing a new style of cleaner government: Livni, who won the leadership race at least partly because of her squeaky clean image, will want to signal early on that she intends to introduce a new style of governing. Livni will want to clean up party politics by breaking the power of the Kadima vote contractors, who drafted people en masse to vote for a particular candidate. One idea is to set a minimum membership period—perhaps 18 months—before party members get voting rights.

By electing Livni, Kadima voters seemed to be saying enough of the generals at the top and enough of wheeler-dealer politics. Livni, dubbed Mrs. Clean, is seen as a straight-thinking, scandal-free civilian clearly out to promote Israel's best interests.

She has a full agenda, a chance to change the tenor of Israel politics and to make historic moves vis-a-vis the Palestinians and Syria.

But first she will have to put together a viable coalition. ■

(JTA managing editor Uriel Heilman contributed to this report.)

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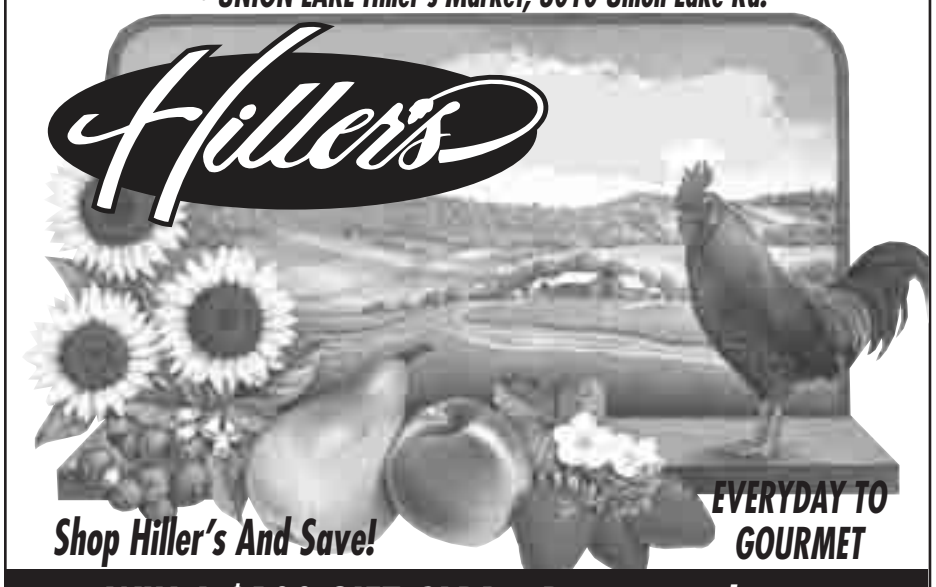

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Sukkot, the harvest festival

Judy Cohen, food editor

Sukkot is also known as the "Feast of Tabernacles;" a "tabernacle" is a tent used as a place of worship, like those used by our ancestors during the Exodus until the construction of the First Temple. The word *sukkot* itself means "booths" refers to the temporary dwellings our ancestors lived in when they wandered in the wilderness. Sukkot is a harvest holiday, giving thanks for the bounty of the land and the fruits of one's labors:

"Now in the fifteenth day of the seventh month, when you have gathered in the produce of the land, you hall live in booths for seven days…." Leviticus 23:39-43.

Although we are supposed to eat and sleep in the sukkah (the individual booth), the weather here in Michigan in October may preclude that option for many. Nevertheless, it is customary to spend as much time as possible in the sukkah, and to invite guests to meals, or at least to share sweet treats. It is considered a mitzvah (blessing) to do so. The fact that Sukkot lasts seven days makes this a joyous holiday with opportunities to celebrate old friendships and create new ones before the long winter sets in.

It is customary to decorate the sukkah with autumn vegetables and fruit. Children enjoy hanging apples and small gourds, or drawing pictures of leaves and pumpkins. Those who feel deprived at Christmas for not having a tree to adorn may not be aware of how much fun it can be to decorate the sukkah.

A *luluv* (one palm, two willow and three myrtle branches bound together) and *etrog* (citron) are used during the prayers and blessings. The *etrog*, which is similar to a lemon, may be used in various recipes during the holiday, and its seeds may be planted to become a very nice houseplant — a great project for the children. I have included a recipe for etrog cake, but lemon or lime may be substituted. You might also want to try Bartenura Etrog Citron Liquer. It is kosher and made in Italy. Serve it straight or on ice.

It has also become customary to serve stuffed foods during Sukkot. No one is quite sure why this is so. Some say it's to represent the plentitude of the harvest as a cornucopia filled to overflowing with fresh fruits and vegetables. Others say that having stuffed your sukkah with many guests, you can now stuff your guests with food. Most likely it is because the autumn foods lend themselves so well to this preparation: a hollowed-out eggplant, zucchini or pepper filled with meat and smaller vegetables (like onions, mushrooms or corn) and baked; or perhaps vegetables placed on a cabbage leaf, rolled-up, baked and served with a sweet and sour tomato sauce; or even a hot vegetable soup. Other possibilities include potato knishes, or the kreplach that I wrote about in last month's article.

In Israel, the pomegranate is very popular during Sukkot. Some pomegranates found here are imported from Israel. Recently we have heard a lot about the antioxidants and other health benefits of the juice and seeds of this beautiful red fruit. The pomegranate is known as a symbol for blessing, wealth, beauty, and wisdom, and is featured in many works of art. It is said to have 613 seeds, the same as the number of mitzvot we are commanded to perform. Personally, I have not counted them, but I have included a recipe for chicken with pomegranate.

Since we are talking about a harvest holiday, I would like to add one last idea about the food that we eat. There has been much emphasis lately on buying locally grown foods from nearby farms. This helps both the environment and our local economy. A new word has been coined to refer to those who value locally produced foods: "locavore." Here in Ann Arbor we are blessed with an abundance of choices: The farmers' markets in both Ann Arbor and Ypsilanti area wonderful; Zingerman's Road House on Jackson Rd. has a small outdoor market on Thursdays; Bella Vino Marketplace at 2789 Plymouth Rd. specializes in locally grown fruits, vegetables, and free-range lamb; a new market claiming commitment to locally produced food will soon open near Maple and Dexter-Ann Arbor Rd.; even Krogers and other chain grocery stores have been advertising that they are getting into this trend. Growing some of your own food is fun and healthy. This summer our family has been enjoying homegrown tomatoes and peppers, as well as many herbs that are easy and fun to grow, and don't require much space. As an agricultural holiday, Sukkot is a good time to embrace the idea of "think locally, act globally." *Hag S'maech*! ■

Etrog or Lemon Lime Sukkot Cake

Cake Batter

½ cup unsalted butter
1 cup sugar
2 Tbsp. finely minced *etrog* zest, lime zest, or lemon/lime combination
2 eggs
¼ cup milk
½ tsp. vanilla extract
2 Tbsp. fresh lemon juice
2 Tbsp. fresh lime juice
½ tsp. lime oil or extract
1 ½ cups all purpose flour
¼ tsp. salt
½ tsp. baking soda
1 ½ t baking powder

Preheat oven to 350°. Generously grease an 8 x 4 inch loaf pan. In a mixing bowl, cream the butter, sugar, and zest together until well blended. Stir in eggs. Add the milk, vanilla, lemon, lime juices, and lime oil, and combine well. Fold in the remaining dry ingredients to make a smooth batter. Spoon the batter into the prepared pan and bake until the cake is evenly browned and slightly cracked on top, 30–35 minutes. Allow to fully cool before removing from pan.

Lemon-Lime Glaze

2 Tbsp. fresh lemon juice 2 Tbsp. fresh lime juice ¼ c. sugar

In a small saucepan, heat the juices. Stir in the sugar until dissolved. Cool well. Using a cake tester, poke holes all over the top of the cake and drizzle the glaze over the top.

from www.jewishrecipes.org

Baked Chicken with Pomegranate Glaze

Serves 4–6

This chicken is equally delicious served as leftovers. Shred leftover meat, arrange it between slices of sourdough bread, and drizzle with the warm pomegranate pan juices for a savory sandwich.

1 large lemon
2 sprigs fresh rosemary
1 whole 5-pound chicken
2 cups unsweetened pomegranate juice
1 Tbsp. Dijon mustard
½ tsp. finely chopped garlic
2 Tbsp. plus 1 tsp. arrowroot
¼ tsp. freshly ground black pepper
Seeds from 1 pomegranate

Preheat oven to 375°. Pierce lemon in several places with a fork and place whole, along with rosemary, inside chicken cavity. Tie chicken legs together and place in a roasting pan. Combine juice, mustard, garlic, and arrowroot for basting. Pour mixture over chicken and sprinkle with black pepper. Bake 20 minutes and baste. Bake another 20 minutes and baste again. Add pomegranate seeds. Reduce heat to 350° and bake another hour, basting every 20 minutes. Pour off liquid and reserve. Let chicken rest 15 minutes under a foil tent. Skim fat off reserved liquid. Carve chicken and serve with reserved glaze.

From www.wholefoodsmarket.com)

Stuffed Cabbage Rolls

Large head cabbage
1 pound ground chuck
½ cup rice, raw (either instant or regular)
1 small onion, grated
2 eggs
1 tsp. salt
¼ tsp. pepper
1 large onion sliced
1 large can (15 ounces) tomato sauce
3 cans (14.5 ounces each) diced tomatoes
3–4 tsp. lemon juice (1 large lemon)
1 tsp. salt
¼ tsp. pepper
½–1 cup brown sugar

Remove about 15 large leaves from the cabbage, cut off very thick part of each leaf. Pour boiling water over the cabbage to wilt the leaves. Preheat oven to 350°. Combine ground chuck with the rice, grated onion, eggs, 1 tsp. salt, and ¼ tsp. pepper. Place mound of meat mixture in cupped part of each softened cabbage leaf. Fold over the sides of cabbage leaf; roll up. Place a few of the remaining leaves in the bottom of a Dutch oven or large casserole. Arrange layers of cabbage rolls, seam side down, and sliced onions in the Dutch oven. Pour on tomato sauce, tomatoes, lemon juice, 1 tsp. salt, and ¼ tsp. pepper. Bring to a boil on stove. Sprinkle with brown sugar to taste. Bake in oven, covered, for 1 hour. Uncover and bake 2 hours longer.

From www.dianaskitchen.com

Mark Spires's favorite wines

89 POINTS

Carmel Winery 2004 Cabernet Sauvignon Kayoumi Vineyard. Intense, with plenty of tannin, and slightly austere. It has a touch of herbs, an average finish, and a medium-bodied mid-palate. It might benefit from cellaring, but is approachable now. There are a lot of good things going on here, and the price is right. Drink now through 2014. $30

90 POINTS

Carmel Winery 2004 Limited Edition. The best structured wine tasted from Carmel, as well as the most complex. A blend of cabernet sauvignon, petit verdot, and merlot, it is a pleasure to drink, although not truly distinguished. Drink now through 2014. $55

90 POINTS

Yatir 2003 Cabernet-Merlot-Shiraz. Dominated by cabernet sauvignon, this wine feels full in the mouth on first attack but actually has an elegant mid-palate and a tannic grip on the finish. It opens quickly, and the fruit is sweet and flavorful. Drink now. $28

91 POINTS

Domaine du Castel 2005 Chardonnay "Blanc du Castel". This Kosher wine is one of the best dry whites from Israel. The oak is obvious, particularly early on, but it recedes into the wine more and more with air. It has a respectable finish that lingers with some intensity. Drink now through 2011. $40

92 POINTS

Domaine du Castel 2004 Grand Vin. This unrefined and unfiltered cab, merlot, and petit verdot blend is beautiful. Aged for 24 months in new French oak, it is bursting with flavor and simply delicious. A short-list contender for Israel's "Best Bordeaux blend." Drink now through 2015. $65

Wines rated from 96-100 are extraordinary; 90-95, excellent; 80-89, above average to very good.

Dry and colorful, not syrupy sweet, Israeli wines come of age

By Dina Kraft

RAMAT RAZIEL, Israel (JTA)—It's harvest time at the Domaine Du Castel winery and crates full of small, plump grapes the color of blueberries are being loaded into a machine that removes them from their stems and pumps them through plastic piping into a towering, silver-colored vat.

This is how the two-year process of wine making begins in a terra cotta-colored building that originally was a chicken coop and is now considered the producer of some of Israel's finest wines.

This year the winery was awarded the much-coveted four-star rating in one of the world's premier wine guides, Hugh Johnson's *Pocket Wine Book 2008.*

In Israel, "there is a wine revolution going on when it comes to quality," says the founder of Domaine Du Castel, Eli Ben Zaken, a mild-mannered man with thick, wavy hair and a beard.

A former restaurateur, he began making wine as a hobby until the top wine taster at Sotheby's in London came across one of his bottles and, much to his surprise, declared it "an outstanding" find, Ben Zaken said.

Wines have been produced in these Judean hills, not far from Jerusalem, since biblical times. The remains of a wine press from the Second Temple period was unearthed near where Domaine Du Castel's grapes are grown.

But only in the last 25 years or so have Israel's wines begun to take off around the world, transforming the reputation of kosher wine from the syrupy kosher kiddush variety to world-class vintages.

"International expertise, modern technology and dynamic wineries have ensured continued advances in quality," Johnson wrote of Israeli wines in his book.

A key turning point in the "coming out" of Israel's wines came just last year when Robert Parker, a leading American wine critic, tasted more than 40 Israeli wines for the first time. He awarded 14 wines scores higher than 90 on a 100-point scale. A major achievement for any winery, the scores signified an exceptional world-class product.

A list of some of Parker's favorite Israeli wines was published in *Business Week*.

The highest score, 93, went to a pair of Israeli red wines: the 2003 Yatir Forest wine from the Yatir Winery and the 2005 Gewurztraminer Heights Wine Yarden, a desert wine from the Golan Heights Winery.

Israel's wines began their metamorphosis in the 1980s. Israelis started traveling abroad in increasing numbers and returned with an appetite for better food and, with it, better wine, according to the restaurant and wine critic for Israel's daily Ha'aretz, Daniel Rogov.

Some Israelis began studying winemaking in places such as France and California, returning home with the expertise not just on how to make wine but where to make wine. They began planting fewer vineyards in Israel's low-lying coastal areas and more in higher-altitude regions like the Golan Heights, the Upper Galilee and the Judean Hills, where the climate has proved better for growing quality grapes.

The Golan Heights Winery, established in 1984, played an important role in the quality revolution of Israeli wines, bringing in expertise from California and raising the bar for other wine makers here, said the director of wine development at the Carmel Winery, Adam Montefiore, who also has worked at the Golan Heights Winery.

"The planting had been going on in the wrong places of the coastal plane, where the soil was not right and with grapes that were not the right varieties," Rogov said. "In the Golan Heights, the primarily volcanic soil is excellent for grapes and the chalky, volcanic red clay of the Upper Galilee is also very good."

When he came to Israel 25 years ago, the country was a "wine desert," said Rogov, who runs an online forum on Israeli wines and is the author of "Rogov's Guide to Israeli Wines."

"If people told me then that Israel would be producing the wines they are producing today, I would have laughed in their faces," Rogov said.

The return of modern winemaking to the region began in 1882 with the investment in wineries in Zichron Yaakov and Rishon LeZion by philanthropist Baron Edmond de Rothschild. The baron, who in France owned Chateaux Lafite, arguably the world's most famous winery, hoped a wine industry would help support Jewish settlement in what was then Ottoman-ruled Palestine.

Rothschild's wineries eventually morphed into the Carmel Winery, still Israel's largest. But for decades it was Carmel that was synonymous with the thick, sweet kosher wine that Jews around the world used for kiddush on Shabbat and holidays.

"Liquid religion," Montefiore, who works for Carmel, calls it. "Probably the most famous Jewish brand name in the world."

In the past eight years, Carmel has worked hard at a transformation of its own, and it's now recognized for a collection of top-quality wines. It's a shift that, according to Montefiore, is part of a larger revolution in which up-and-coming boutique wineries have pressured Israel's older, more established wineries to react by creating top-quality wines.

"It's been fun to be part of building an image rather than holding on to an image," said Montefiore, whose great-great-grandfather was the heir and nephew of Sir Moses Montefiore, the famous Jewish philanthropist from London who invested heavily in the Jewish community in Palestine in the late 19th century.

Israel today has about eight major wineries, 10 medium-sized ones and nearly 180 boutique wineries. They range from the high-end Margalit and Yatir wineries to the innovative and organic Neot Semadar Winery, the southernmost winery in the country, located deep in the Negev Desert.

At Ramat Raziel, a moshav in the forested hills outside Jerusalem, Ben Zaken has spent the last few weeks walking through his vineyards testing the grapes until they were ripe for harvest. An Egyptian-born immigrant from Italy, Ben Zaken says the process of working the land makes him feel especially rooted here.

He says he also sees a role for Israeli wine beyond the pleasure of its taste.

"Here you can show the world that Israel is not only about wars and violence," he said. "And their image of Israel changes." ■

October 2008

Wednesday 1

Rosh Hashanah Services: See schedule in the September issue of *Washtenaw Jewish News* at washtenawjewishnews.org.

Thursday 2

Prayer, Weekly Torah reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschausky. Call Merrill Poliner at 971-0990 for current book, 2:15 p.m. at the JCC.

Class: JCC Seniors. "The Bible in its Time, Part 23: Introduction to the Bible and Literature of the Ancient Near East," with Lisbeth Fried, PhD. (Note: Class has been moved to Thursdays for this term.) *Weekly*

Birthday Celebration and Presentation: JCC Seniors. Bring family and friends to celebrate October birthdays. Cake and ice cream served at 12:30 p.m. followed by presentation at 1 p.m. by Valerie Dockter, RN, of Care Response on "Give Me 5 for Stroke," about recognizing and responding to stroke symptoms.

Talmud Study: UM Hillel. With Rabbi Glogower. 7–8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit, chapter 2. 8 p.m. *Every Thursday.*

Friday 3

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. (Note location change.) 1:30–3 p.m. Call Ray Juni at 761-2765 for information.

First Friday Dinner: TBE Twenties and Thirties. Fondue party at Dara and Brad's home. 6:30 p.m. RSVP to dara@detailsart.com or mayerk412@comcast.net or call 337-3278 or 434-6976.

First Friday Shabbat: JCS. This month's theme is "Local Ann Arbor," focusing on local favorites, locally owned businesses, and locally grown foods. $10/person; $25/family of 4. JCC Lounges. RSVP to joannamm@umich.edu. 6:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 4

Shabbat Shuva Women's Retreat: TBE. With Cantor Rose. 10 a.m.–8 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 5

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Kever Avot: BIC and TBE. Joint service led by both Rabbi Levy and Rabbi Dobrusin at Arborcrest Memorial Park. Community invited regardless of whether loved ones are buried at Arborcrest. 12:30 p.m.

Alternative Spring Break Info Meeting: EMU Hillel. 2 p.m. at Hillel. For information, contact program@emuhillel.org.

Sukkah Raising for Teens: BIC. 3 p.m. at home of Rabbi Kim Blumenthal.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 6

English as a Second Language Daily Classes: JFS. Ongoing class from 9:30 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Ongoing.*

Music Appreciation and Exploration Class: JCC Seniors. Eight-session course with facilitator Ken Kozora. Listening, discussing and comparison of a wide range of musical styles from around the world. New and continuing students may register at today's first session. 9:30– 11:30 a.m.

Tuesday 7

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m.; $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday.*

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Blood Pressure Clinic: JCC Seniors. A registered nurse from Care Response will take blood pressures, record them and address any questions. 1 p.m. *First Tuesday each month.*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 8

Lunch and Concert: JCC and JFS. Holiday lunch followed by Ann Arbor Symphony Quartet with Anton Shelepov on violin. $10/lunch at noon (reservations required) followed by refreshments at 1:30 p.m. and concert at 2 p.m. Roundtrip transportation for $6 available on JFS CareVan, if needed. For lunch reservations and concert information, contact merrill@jfsannarbor.org or call 971-0990. For transportation, contact nina@jfsannarbor.org or call 769-0209.

Afternoon Delight Concert: JCC Seniors. Ann Arbor Symphony Orchestra concert featuring Anton Shelepov with Ann Arbor Symphony Quartet. $7 at the door. Dessert at 1:30 p.m. Concert at 2 p.m. at the JCC. For information, call 971-0990.

Teen Kol Nidre Service: BIC. For 8th–12th graders. 6 p.m.

Kol Nidre Service: BIC. 6:30 p.m. Also service for 4th–7th graders.

Kol Nidre Service: AAOM. 6:30 p.m. at UM Hillel.

Kol Nidre Service: Chabad. 6:30 p.m.

Kol Nidre: JCS. Observances held at JCC. Contact jewishculturalsociety@jccfed.org for information and reservationms. $40/individual; $75/couple. 7 p.m.

Kol Nidre: TBE AARTY. For students in grades 6–12, no tickets required. Dessert at 7 p.m., Service at 8 p.m.

Kol Nidre Services: TBE. Tickets required for service at EMU Pease Auditorium. 8 p.m.

Thursday 9

Yom Kippur Services: BIC. 8 a.m.with Yizkor at approximately 11 a.m., Study Session at 4 p.m., Mincha at 4:50 p.m., Neilah Service at 6 p.m., Break the Fast at 7:40 p.m.

Yom Kippur Services: JCS. Observances held at 2 p.m. in JCC Lounges. $40/individual; $75/couple. Break the Fast at 6 p.m. Contact jewishculturalsociety@jccfed.org for information or reservations.

Yom Kippur Services: AAOM. Morning Service at 9 a.m., Neilah at 6:45 p.m. at UM Hillel.

Yom Kippur Services: TBE. Family Service at 9 a.m. at EMU Pease Auditorium, tickets required. Traditional Service at 11 a.m. at EMU Pease Auditorium, tickets required. Adult Study Session with Rabbi Levy at TBE at 2 p.m., Service of Personal Renewal with Cantor Rose at TBE at 2:30 p.m., Afternoon Service at TBE at 3:30 p.m., Yiskor Memorial Service at approximately 5:30 p.m. at TBE followed by Break the Fast.

Yom Kippur Services: Chabad. Morning Services at 9:45 a.m. Yizkor at 12:30 p.m. Afternoon and Evening Services at 5:30 p.m. End of Fast at 7:44 p.m.

Yom Kippur Services: Ann Arbor Reconstructionist Havurah, Morning Services at 10 a.m. Childrens Program 11 a.m, Adult Study 2:45 p.m., Neliah 6:45 p.m. End of Fast at 7:40 p.m..

Friday 10

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. (Note location change.) 1:30–3 p.m. Call Ray Juni at 761-2765 for information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 11

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Tot Shabbat: BIC. For tots aged 3–5 years old and parents. 11:15 a.m.

Minyan Matok (M & M): BIC. Special service for children in K–2nd grade with songs, stories and active learning. 11:15 a.m.

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 12

Bike Outing and New Member Brunch: TBE. 9 a.m.

Sukkah Raising: BIC. Men and women are invited to bring power tools to help build congregational sukkah. 9:30 a.m.

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Sukkot Party: JCS. Celebrate harvest festival, enjoy a potluck lunch, view special Sukkot play, share in the observance, sing, make crafts, play games and decorate the sukkah. 10 a.m. at the JCC.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Rishonim Youth Event: TBE. 1 p.m. at Putterz Miniature Golf with games and pizza. $10. For information or to RSVP, email Abe at amorrison@templebethemeth.org or call 417-0417.

Sukkot Celebration: Chabad. Community event for putting together and making the lulav and its species plus a video. 6:30 p.m.

Monday 13

English as a Second Language Daily Classes: JFS. Ongoing class from 9:30 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Ongoing.*

Sukkah Building: EMU Hillel. 4 p.m. at Hillel.

Sukkah Decorating and Dinner: TBE. Decorate the Sukkah and enjoy a pizza dinner. To RSVP, call 665-4744.

Sukkot Service: AAOM. 6:30 P.m. at UM Hillel.

Sukkot Service: Chabad. 6:45 p.m.

Tuesday 14

Sukkot Service: BIC. Hallal and processional with lulav and etrog. 9:30 a.m.

Young Children's Sukkot Experience: BIC. Program with the rabbis for preschool and elementary school aged children. 10:30 a.m.

Sukkot Kiddush Luncheon: BIC. $18 per family. RSVP Required. Noon in the Sukkah.

Sukkot Services: AAOM. Morning Service at 9:30 a.m. Mincha/Ma'ariv Service at 7 p.m.

Sukkot Services: Chabad. 9:45 a.m. and 6:30 p.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. at Chabad House. *Every Tuesday.*

Wednesday 15

Sukkot Service: BIC. Hallal and processional with lulav and etrog. 9:30 a.m.

Sukkot Service: AAOM. 9:30 a.m. at UM Hillel.

Sukkot Service: Chabad. 9:45 a.m.

Kiddush in the Sukkah: BIC. Noon.

Tot Sukkot Dinner: BIC. $18 per family. RSVP Required. 5:30 p.m. in the Sukkah.

HEBREW DAY SCHOOL OF ANN ARBOR

Paul and Lisa Metler
Mara, HDS class of 2012
Ilana, HDS class of 2015

We love HDS because it:

- ***challenges*** our daughter's mind
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THE JEWISH CULTURAL SOCIETY
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JCS

- Sunday School
- B'nai Mitzvah Program
- Adult Programming
- Shabbat Activities
- Holiday Celebrations
- Life Cycle Events

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Our Sunday School program focuses on the historical, cultural, and ethical experiences of modern Jewish identity.

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THE JEWISH CULTURAL SOCIETY
2935 BIRCH HOLLOW DRIVE - ANN ARBOR, MI
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734/975.9872

Calendar

Exploring Judaism: UM Hillel. With Rabbi Nathan Martin. 6–7 p.m.

Sex, Drugs and Gefilte Fish: Heeb Magazine. Latest installment of *Heeb* Storytelling, the traveling road show of *Heeb* Magazine. Local personalities Danit Brown, Ben Konstantin, Joel Marcovitch, Eileen Pollack, Julia Young and others will each take the stage to tell 7-minute Jewish stories in a night of irreverent entertainment. $5. The Firefly Club, 637 South Main. 8–9:30 p.m.

Talmudic Ethics: Jewish Learning Institute. JLI series bringing wisdom of the Talmud to the general public. 7:30–9 p.m. at the JCC.

Thursday 16

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschausky, 2:15 p.m. at the JCC.

Presentations: JCC Seniors. Allison Pollock, MSW, Jewish Family Services Geriatric Social Worker will be available for discussion, questions and assistance regarding "Personal Safety and Security." 12:30 p.m. A representative of the Anti-Defamation League will discuss safety issues relevant to older adults and to the Jewish community. 1 p.m.

Decorate and Donate: EMU Hillel. Apple picking at an orchard TBD. Contact Stacey for more information.

Caregiver Conversations: JFS. Monthly drop-in educational and support group for adult children in a variety of caregiving roles for aging parents. This month's topic is "Long-Distance Caregiving." Explore how adult children are caring for aging parents who live at a distance. Learn best ways to coordinate care, access resources, and provide support. Guest speaker followed by open discussion. 6:30 –8 p.m. at the JCC. RSVP to Abbie at 769-0209 or email abbie @jfsannarbor.org.

Jazz Concert Outing: JFS. Outing for older adults to hear UM School of Music Jazz Ensemble. 8 p.m. at UM Rackham Auditorium. Roundtrip transportation for $6 on JFS CareVan, if needed. For more information, contact Nina Dmitrieva at nina@jfsannarbor.org or call 769-0209.

Talmud Study: UM Hillel. With Rabbi Glogower. 7–8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 17

SPICE* at Brookhaven: JFS and JCC. A session of Jewish programming at Brookhaven Retirement Community. Open to the public and supported by Max and Celia Pear Family Endowment Fund. 1 p.m. For information, contact Merrill Poliner at Merrill@jfsannarbor.org of call 971-0990 extension 40.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. (Note location change.) 1:30–3 p.m. Call Ray Juni at 761-2765 for information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 18

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Teen Shabbat Schmooze: BIC. 4 p.m. at home of Rabbi Dobrusin.

Shabbat services: *See listing at the end of calendar.*

Sunday 19

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Hike: Jewish Hikers of Michigan. Sponsored by Temple Beth Emeth's Caring Community. Adult couples, singles and children are encouraged to participate in a monthly hike on different trails in the local area. Bring backpacks, munchies and drinks. Each hike lasts approximately 1-1/2 to 2 hours. 1 p.m. For details, contact Eli at 883-9522 or Ronnie at 665-4744 or email jewish.hikers@gmail.com.

"Between the Cross and the Crescent:" BIC. Comparison of Jewish life under Islam and Christianity presented by Howard Lupovitch, PhD, Associate Professor of History, University of Western Ontario. 7:45 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 20

English as a Second Language Daily Classes: JFS. Ongoing class from 9:30 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Ongoing.*

Erev Shemini Atzeret Service: AAOM. 6 p.m. at UM Hillel.

Simchat Torah Service: TBE. Service at 7 p.m. followed by music, dancing and refreshments. Study session at 8:30 p.m. led by Rabbi Levi on "The Voice of the People: What Does Torah Say About Democracy?"

Shemini Atzeret Ma'ariv Service: BIC. 7:30 p.m.

Shemini Atzeret: Chabad. Services at 6:30 p.m. with special event dancing with the Torah.

Sukkot Magic Family Event: JCC Seniors. Family event featuring Bill the Magician. Shake the lulav, smell the etrog, create Sukkah decorations and enjoy a magic show. $8 per person or $30 per family for show and dinner. Activities at 3 p.m. Magic Show at 4 p.m. Dinner at 5 p.m. For information, call 971-0990.

Tuesday 21

Shemini Atzeret Services: BIC. Morning Service at 9:30 a.m. with Yizkor at approximately 11 a.m. Mincha Service at 6:40 p.m.

Shemini Atzeret Service: AAOM. 9:30 a.m. at UM Hillel.

Shemini Atzeret Services. Morning services at 9:45 a.m., Memorial Services at 11:30 a.m., Evening Services at 6:30 p.m.

Sukkot Yizkor Service and Lunch: TBE. Service in the chapel followed by informal lunch. 11 a.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Erev Simchat Torah Services and Celebration: AAOM. Service at 6:15 p.m. Community Celebration at 8:30 p.m. at UM Hillel.

Simchat Torah Processions: BIC. Processions, hakafot (dancing), with Ma'ariv at 7 p.m.

Simchat Torah Services: Chabad. All night dancing. 7:30 p.m.

Wednesday 22

Simchat Torah Services: BIC. Services begin at 8:30 a.m. Hallal Service at 9:15 a.m. Torah Service with processions and dancing at 10:15 a.m. Tot program at 10:45 a.m. Kiddush at Noon. Mincha Service at 6:40 p.m. Ma'ariv Service at 7 p.m.

Simchat Torah Service: AAOM. 9:30 a.m. at UM Hillel.

Simcht Torah Services: Chabad. Morning Services with Torah dancing at 9:45 a.m. followed by annual deli lunch. Afternoon and Evening Services at 6:30 p.m.

Men's Torah Study: TBE Brotherhood. Twice monthly gathering to discuss weekly Torah portion, led by Roger Stutesman. For information, contact Roger at 327-9215.

Talmudic Ethics: Jewish Learning Institute. JLI series bringing wisdom of the Talmud to the general public. 7:30–9 p.m. at the JCC.

Thursday 23

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC. *Every Thursday.*

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschausky. Contact Merrill Poliner at 971-0990 for current book. 2:15 p.m. at the JCC.

"Coping with Hearing Loss:" JCC Seniors. Al Feldt, retired UM Professor of Urban Planning, will discuss methods and devices for coping with various levels of hearing loss. 1 p.m.

"Gay in the Holy Land:" UM Hillel. Presented by Danny Savitch, LBGT activist. Pendleton Room in the University of Michigan Union. 7 p.m.

Talmud Study: UM Hillel. With Rabbi Glogower. 7–8 p.m.

"Why Did the Baby Messiah Disappear? The Birth of the Spirit of Judaism from the Spirit of Judaism:" Frankel Center for Judaic Studies. Lecture presented by Peter Schafer of Princeton University. Part of the Michigan *Lectures on Judaism and Christianity in the Roman World* Series. UM Modern Languages Building, Auditorium 3. 7 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 24

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. (Note location change.) 1:30–3 p.m. Call Ray Juni at 761-2765 for information.

Family Shabbat: EMU Hillel. $15/person. 7 p.m. EMU Student Center Ballroom.

Friday evening services: *See listing at the end of the calendar.*

Saturday 25

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown at Chabad House. *Every Saturday.*

Tot Shabbat: BIC. For tots ages 3–5 years old and parents. 11:15 a.m.

Minyan Matok (M & M): BIC. Special service for children in K–2nd grade with songs, stories and active learning. 11:15 a.m.

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown at Chabad House. *Every Saturday.*

Annual Concert: TBE Brotherhood. Annual Katz & Company Concert. Music and reception. $10. For tickets, contact Ralph at 663-1288 or mail check to TBE Brotherhood, 2309 Packard Road, Ann Arbor 48104.

Shabbat services: *See listing at the end of calendar.*

Sunday 26

Bejeweled and Bedazzled, Part II: BIC. Women's League opening event. Learn to make a beaded bracelet. Taught by Linda Bender. $18 for materials. No experience necessary. Open to both members and non-members. 9:30–11:30 a.m. To register, email Rachel Schreiber at rbschreiber@sbcglobal.net or call 604-2880.

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Adult Education: JCS. This class session will feature a special guest speaker, Dr. Stephen B. Segall, a physicist who has worked on controlled nuclear fusion, Star Wars lasers, theoretical physics and artificial intelligence and who is the author of *Understanding the Exodus and Other Mysteries of Jewish History*. For this class, he will present a lecture on the belief in an afterlife in Judaism. Light refreshments and bagels will be served. For updated class times and schedule, check www.jewishculturalsociety.org. 10 a.m.–noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Kids' Night Out: JCC Youth. A fun monthly event for kids in grades K-5, featuring games, crafts, dinner and a movie. $20/JCC members; $18/additional siblings. Register by 10/23. For information or to register, contact Deborah Huerta at deborahhuerta@jccfed.org or call 971-0990.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. at Chabad House. *Every Sunday.*

Monday 27

English as a Second Language Daily Classes: JFS. Ongoing class from 9:30 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. *Ongoing.*

New Member Dinner: BIC. 6 p.m.

Tuesday 28

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games, 1 p.m. *Every Tuesday*.

Halloween Hoopla: EMU Hillel. 7–10 p.m. at location TBD. Contact Ricky at program@emuhillel.org for information.

Open House: Hebrew Day School. For prospective parents. Learn about HDS academic and Judaic/Hebrew full-day program for Kindergarten thru Grade 5. For information or to RSVP, email Abby Weinberg at aweinberg@hdsaa.org or call 971-4633.

"Images of Jerusalem as Seen in Western Art:" Hadassah. Slide show and talk on the history of representation of Jerusalem in art by Shelley Perlove, Hadassah chapter member and Professor of Art History at University of Michigan-Dearborn. Dr. Perlove is a distinguished scholar, teacher, public speaker, author, and award-winner. For more information, contact Martha Young at 769-7523. Refreshments provided. 7:30 p.m. at the JCC.

Wednesday 29

Exploring Judaism: UM Hillel. With Rabbi Nathan Martin. 6–7 p.m.

Busy Women's Dinner: TBE Sisterhood. Dinner at Arirang Restaurant, 3136 Oak Valley Drive. 6 p.m. RSVP to Shirley Harkless at 994-1104.

Rosh Chodesh Book Discussion: JCS. Bring titles of your favorite books to share for this discussion held prior to the JCC Book Festival. For information, contact Julie Gales at jgales@mindspring.com.

God at the Ballot Box, Part 2: EMU Hillel. 7–8:30 p.m. at EMU Student Center Kiva. Contact Ricky at program@emuhillel.org for more information.

Thursday 30

SPICE of LIFE: JCC Seniors. Fitness Fun with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschausky, Contact Merrill Poliner at 971-0990 for current book. 2:15 p.m. at the JCC.

"The November Election:" JCC Seniors. Art Aisner, *Ann Arbor News* political reporter, will provide facts about the upcoming local, state and federal election issues. 1 p.m.

"The Iranian Nuclear Threat:" UM Hillel. Presented by Patrick Clawson, Deputy Director for Research at Washington Institute for Near East Policy. Location to be determined. 7 p.m.

Talmud Study: UM Hillel. With Rabbi Glogower. 7–8 p.m.

Friday 31

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. (Note location change.) 1:30–3 p.m. Call Ray Juni at 761-2765 for information.

Friday evening services: *See listing at the end of the calendar.*

Sunday, November 2

"Could Roosevelt Have Rescued European Jewry? A Perspective from History:" Jewish Historical Society of Michigan. Presented by Cohn-Haddow Center for Judaic Studies at Wayne State University. Lecture presented by Dr. Henry L. Feingold, Director of the Jewish Resource Center and Professor of History at Baruch College and the Graduate Center, CUNY. He is recognized as one of the foremost scholars of American Jewry and has served in offices of the American Jewish Historical Society, the American Jewish Congress, the United States Holocaust Memorial Council and the Museum of Jewish Heritage. 2:30 p.m. reception, 3 p.m. program. West Bloomfield Public Library, 4600 Walnut Lake Road, West Bloomfield. For information, call 313-577-2679.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. 6:30 p.m. at UM Hillel. Home hospitality available for Shabbat and meals. Call 662-5805 in advance.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by dinner at 6 p.m.; Shira: Family Shabbat in Song at 6:45 p.m.; Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services and classes

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvor Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. UM Hillel.

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

"Mystical Insights to the Torah:" Chabad. For women to learn more about the mystical dimensions of the Torah. Saturday, one hour before sundown. Call 995-3276.

"Laws of Shabbat—Jewish Ethics:" Chabad. Study group examines the code of law for Shabbat and Jewish ethics. Saturday, 1/2 hour before sundown. Call 995-3276.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

October 3	5:52 p.m.
October 10	5:40 p.m.
October 17	5:28 p.m.
October 24	5:18 p.m.
October 31	5:08 p.m.

TAMID from page 1

will be non-profit and perpetual, meaning that the investment will never be taken out of the Israeli economy. TAMID will invest half the funds and use the other half to finance a TAMID Business Scholarship Fund which will place American students into prestigious internships with top Israeli companies.

TAMID's business model is based on a five year growth strategy which will culminate in a national organization with sites at every top American university. TAMID's founders envision the group developing into a network of the brightest American Jewish minds, all having a deeply rooted passion and a vested interest in Israel's future.

"This organization could eventually connect hundreds of the brightest Jewish minds with Israel's industry leaders, develop future generations of Jewish philanthropists, and invest great amounts of human capital into the future of the State of Israel" writes Dr. Shlomo Kalish, the Chairman of Jerusalem Global Ventures, one of Israel's leading venture capital funds.

The TAMID Investment Group was founded at the University of Michigan in 2008. The executive board is comprised of fifteen students enrolled in the Stephen M. Ross School of Business, Gerald Ford School of Public Policy, Economics Program, and Organizational Studies Program. TAMID is currently in the process of raising capital for the portfolio and scholarship fund through tax exempt donations. ■

Happiness from page 1

This new course will be offered at the Jewish Community Center of Washtenaw County and the Chabad House for six Tuesdays starting November 18. The course costs $75 per person, or $120 for a couple. Interested individuals are invites to attend the first lesson free, with no obligation.

"Soul Maps is no quick-fix. Participants won't learn how to become a perfect person in six easy lessons," explains Rabbi Goldstein. "We won't wave a magic wand and make people's troubles disappear… However," concludes Rabbi Goldstein, "students will walk away with concrete tools they can utilize every day to resolve guilt, conflict, and confusion, and find their inner nucleus of joy, purpose, and direction."

Visit www.myJLI.com for up-to-date information about "Soul Maps." JLI courses are presented in Ann Arbor under the auspices of Chabad of Ann Arbor. ■

Books from page 24

cific theater and the Battle of the Bulge, again they were heading into uncertain waters.

Greenfield pulled out a map and traced the route from which the Hatikvah came—all 13 stops. It set sail in Miami, went to places such as Charleston and Baltimore for repairs, and eventually refueled in the Azores Islands off the coast of Portugal. From there the ship sailed to Italy, where the passengers secretly boarded.

The ship never did reach the shores of Palestine. A British destroyer pulled up alongside about a week into its journey and issued the standard warning: "Your voyage is illegal, your ship is un-seaworthy. In the name of humanity, surrender."

Passengers in the next 14 months would live in Cyprus at a hot and crowded displaced persons camp. Those who had been locked away in concentration camps again found themselves behind barbed wire.

But in Cyprus, at least there were moments of joy—and many marriages. Among the newlyweds were Reuven and Hedva Gil, survivors from Poland who had met in Italy awaiting the Hatikvah. They shared their first kiss on its deck.

"We could not resist," said Reuven, 81, a sheepish smile creeping across his face. "Maybe it was the moonlight, the sea or maybe our youth."

By the time Hatikvah's passengers finally landed in Haifa, the Jewish state had been declared and Israel's War of Independence was raging.

Greenfield never went back to live in New York. He settled in Israel, where he worked in business and publishing. He also established the Association for Americans and Canadians in Israel.

Greenfield smiled as he listened to Fela Shapira, one of the survivors he helped bring to Israel, recount her memories.

"We were proud to have Jewish sailors," said Shapira, 81. "We did not know such a thing even existed." ■

If you don't have your health....

David Erik Nelson, staf writer

The key to good health is anticipating possible problems and addressing them as early as possible. **Barbara Boyk-Rust** (994-5032), an Ann Arbor-based psychologist, explains that "sometimes we have an extra stressor in our lives and our normal care of ourselves goes down the tubes because we're coping with whatever this stress is, and we may not realize how much we're in a problem state." While people are generally sensitive to the problems posed by depression and anxiety, Boyk-Rust notes that people frequently fail to recognize how disruptive "repetitive mind states" can be to their lives. A person caught in a repetitive mind state repeatedly dwells on an anxiety-inducing question, concern, memory, or expectation. While these may or may not carry an emotional value—the memory, for instance, doesn't necessarily trigger fear or sadness—worrying about it misdirects one's energy, leading to decreased "inner quiet" and an inability to accomplish tasks. Such compulsive thoughts can be worth pursuing with a professional. "The job of psychotherapy is to help you understand and redirect the energy that you're using… in a way that's more useful to you.

Eye care is likely the most-often neglected aspect of personal health. Dr. Steven Bennett of **Bennett Optometry** (665-5306; http://www.bennettoptometry.com/) advises getting an eye exam at least once per year. Dr. Bennett explains that "an eye exam, these days, is like a physical for your eye." Regular exams don't just aid in detecting eye-specific problems, such as glaucoma, early, but also can uncover diseases like diabetes and high blood pressure, which often show early signs in the retina (the layer of light-sensitive cells at the back of the eye). Bennett's office uses a digital retinal imaging system to track these minute changes that can indicate serious health problems. Using this system, the doctor can take high-resolution digital pictures of the retina. After examining these, he stores them in a database so that any future changes can be noted and investigated further. The procedure only takes a few minutes, and can be done without the discomfort of dilating the eye.

Bennett also offers pediatric eye exams. Many children pass the basic vision screenings done in schools and at a pediatrician's office, yet still have vision problems that impede learning. In the early 1980s Bennett teamed up with the Washtenaw school district to offer special exams and therapies for kids (and occasionally adults) with vision-related learning disabilities. Today, **Bennett Optometry** offers these services through their Clinic for Vision Enhancement.

Dr. Larry Baitch of **Dakota Laser Vision** (1785 W. Stadium Blvd., 936-0196) has worked in laser eye surgery ever since the first FDA trials of LASIK in the 1990s. In a LASIK procedure a laser is used to reshape the cornea (the transparent front-most layer of the eye) by trimming away a layer of tissue roughly one-fifth the thickness of a human hair. For those whose corneas are too thin for LASIK, Dakota Laser Vision can perform photorefractive keratectomy (PRK). In PRK the doctor reshapes the surface of the eye by chemically removing just the outer-most layer of cells from the cornea. Because there are no nerves in the eye, these procedures are entirely painless. "The thing that is most unnerving is when you think about it," Baitch explains. Patients are often very anxious about the prospect of having surgery done on their eyes, even though these procedures are statistically much safer than long-term contact lens use, which can lead to dangerous eye infections. Despite anxieties, "most people come out with a big smile on their face, saying it was easier than a tooth cleaning." Recovery from either procedure is fast—most patients can see well enough to drive the following day—and often correct vision to better than 20/20. Despite the cost (which runs around $1900, and is unlikely to be covered by insurance), laser eye surgery is economical in the long run: Dakota Laser Vision offers two-year, interest-free financing; the cost of the surgery is actually somewhat less than buying two-years worth of disposable contact lenses.

Most people think of plastic surgery as purely elective. But over half the procedures performed at the **Center for Plastic and Reconstructive Surgery** (712-2323, offices in Brighton, Chelsea, Saline) are post-mastectomy breast reconstructions. Another large portion of their work is removing facial lesions (such as those caused by melanoma) and repairing cleft lip and palette in newborns. Dr. Daniel Sherick of the **Center for Plastic and Reconstructive Surgery** regularly travels to developing nations with Interplast, the first international humanitarian organization dedicated to providing reconstructive surgery to children in under-served communities. On his yearly trips, Sherick both trains local medical personnel to repair these birth defects and performs surgeries himself, in settings as diverse as China and Timbuktu, Mali. That said, the Center also does quite a few tummy tucks, breast augmentations, dermabrasion, and the like.

True to their name, the **Midwest Travelers' Health Service** (528-9080; http://healthytravelservice.com) offers accurate, up-to-the-minute travel counseling for people about to leave the country. They also offer a dozen of the most common travel vaccines (e.g. hepatitis A and B, tetanus, typhoid, etc.) at their Howell and Ypsilanti offices. MTHS suggest travelers contact them four to six weeks before travel, as it can take that long for a vaccine to take effect.

Finally, when it comes time to fill a prescription, many Ann Arborites favor the **Village Apothecary** (1112 S. University; 663-5533), which offers free delivery within Ann Arbor. The **Village Apothecary** has been in business for nearly 50 years, and is one of the few remaining independently owned pharmacies in the city. ■

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One cup of coffee at a time.
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Vitals

Mazal tov

Annabelle Weiner on her bat mitzvah, October 11.
Saralyn Abrams on her bat mitzvah, October 11.
Marilyn Jeffs on her adult bat mitzvah, October 17.
Rachel Friedlander on her bat mitzvah, October 18.
Joshua Sherick on his bar mitzvah, October 18.
Alexa Pinsky on her bat mitzvah, October 18.
Mitchell and Carole Rycus on their 50th wedding anniversary.
Julie and David Grand on the birth of their son, Samuel Nathan, August 14.
Alan and Bette Cotzin on the birth of their granddaughter in Los Angeles, September 8.
Joseph and Margery Adelson on the birth of their granddaughter, Hope Louisa Adelson, daughter of Eric and Andrea Adelson.
Henia and Shimon Kamil on the marriage of their daughter Shirit to Tzachi Rosenberg.

Condolences

Cindy Heilveil on the death of her grandmother, Janiece Hallstead, on August 3.
Naomi Spivak on the death of her father and step-mother, Howard and Nancy Diamond, on August 14.
Aaron Mills on the death of his grandfather, Harold Frimowitz, on August 18.
Marilyn Siegel on the death of her mother, Evelyn Siegel, on August 22.
Paul and Carolyn Lichter on the death of their daughter, Susan Lichter, sister and sister-in-law to Laurie and Haran Rashes.

Classified

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Volunteer with JFS! Visitors, tutors, special events, and office support needed, 734-769-0209.

The deadline for the November *Washtenaw Jewish News* is Tuesday, October 7. Publication date: October 29.

Just starting a new service or business? Furniture to sell? Looking for a handyman or roommate? The Washtenaw Jewish News classifieds is the answer! Only $3/line enables you to reach over 5,000 readers. Ads can be emailed to wjn.editor@gmail.com or call 971-1800.

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highschool@webyeshiva.org for more info

October Events

130th Season 2008 09UMS

Remembering Munir Bashir and the Bagdad Conservatory of Music

The Art of the Oud

Featuring **Omar Bashir, Farida and the Iraqi Maqam Ensemble, and Rahim AlHaj**

SAT, OCT 4 | 8 PM
Rackham Auditorium

Oud player Munir Bashir (1930-1997) was one of the most famous musicians in the Middle East during the 20th century. His 1972 album, *The Art of the 'Ud*, brought worldwide acclaim to the oud as a solo instrument. Commemorating the end of Ramadan, this performance features several of his former protégés, who continue the preservation of the Iraqi oud tradition.

The Performing Arts of the Arab World series is supported in part by **TAQA New World, Inc.; The Mosaic Foundation, Washington DC;** and the **Community Foundation for Southeast Michigan and Bustan al-Funun Foundation for Arab Arts.**

Made possible in part by the **U-M Center for World Performance Studies** and the **U-M Islamic Studies Initiative.**

Funded in part by the **Wallace Endowment Fund.**

Media Sponsors **The Arab American News** and **ArabDetroit.com.**

Sphinx Chamber Orchestra

Chelsea Tipton II conductor

SUN, OCT 12 | 2 PM
Orchestra Hall, Detroit
Tickets: 313-576-5111 or detroitsymphony.com

Features works by Mozart, Piazzolla, Villa Lobos, Wynton Marsalis, Vivaldi, and Michael Abels.

Funded in part by the **National Endowment for the Arts** as part of **American Masterpieces: Three Centuries of Artistic Genius.**

Tokyo String Quartet
Sabine Meyer clarinet

SUN, OCT 12 | 7 PM [NOTE TIME]
Rackham Auditorium

PROGRAM

Beethoven	Quartet in A Major, Op. 18, No. 5 (1798-1800)
Bartók	Quartet No. 5 (1934)
Brahms	Clarinet Quintet in b minor, Op. 115 (1891)

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Media Sponsors **WGTE 91.3 FM** and **Observer & Eccentric Newspapers.**

The Rite of Spring

Compagnie Heddy Maalem

Heddy Maalem artistic director

WED, OCT 15 | 8 PM
Power Center

Fourteen dancers from Mali, Benin, Nigeria, and Senegal come together for Heddy Maalem's explosive interpretation of Stravinsky's *The Rite of Spring*, inspired by the choreographer's time in Lagos, Nigeria. Highly dynamic dance sequences and overwhelming group scenes are interlaced with intense scenes of silence and atmospheric film projections that provide provocative contrast to the music.

The Performing Arts of the Arab World series is supported in part by **TAQA New World, Inc.; The Mosaic Foundation, Washington DC;** and the **Community Foundation for Southeast Michigan and Bustan al-Funun Foundation for Arab Arts.**

Funded in part by the **National Dance Project of the New England Foundation for the Arts** and the **Performing Arts Fund.**

Media Sponsors **Metro Times, Between the Lines, Michigan Radio 91.7 FM, The Arab American News, ArabDetroit.com,** and **Michigan Chronicle/Front Page.**

African Spirit

Soweto Gospel Choir

David Mulovhedzi and Beverly Bryer music directors

FRI, OCT 17 | 8 PM
Hill Auditorium

Formed to celebrate the unique and inspirational power of African Gospel music, Soweto Gospel Choir draws on the best talent from the many churches in and around Soweto. This choir is dedicated to sharing the joy of faith through music with audiences around the world. Their performances feature a mixture of tribal, traditional, and popular African gospel, with earthy rhythms, rich harmonies, and charismatic performances that uplift the soul and express South Africa's great hopes for the future.

Sponsored by University of Michigan Health System

The 08/09 Family Series is sponsored by **Toyota.**

Media Sponsors **WEMU 89.1 FM, Ann Arbor's 107one, Michigan Chronicle/Front Page,** and **WRCJ 90.9 FM.**

Celebrating 50 Years of *Bossa Nova*

Milton Nascimento and the Jobim Trio

SAT, OCT 18 | 8 PM
Hill Auditorium

Brazilian singer-songwriters Caetano Veloso and Gilberto Gil have taken Hill Auditorium by storm during the past few seasons, and UMS is delighted to present another Brazilian legend in his UMS debut: Milton Nascimento, who performs alongside the Jobim Trio, named for the great songwriter Antonio Carlos Jobim and featuring his son and grandson. Nascimento's extraordinary, soaring voice and songwriting genius have made him one of the best-known Brazilian pop musicians performing today.

Media Sponsors **WEMU 89.1 FM** and **Michigan Chronicle/Front Page.**

Anne-Sophie Mutter violin
Camerata Salzburg

WED, OCT 19 | 7 PM
Hill Auditorium

PROGRAM

J.S. Bach	Violin Concerto No. 1 in a minor, BWV 1041 (1717)
J.S. Bach	Concerto for Two Violins in d minor, BWV 1043 (1717)
J.S. Bach	Violin Concerto No. 2 in E Major, BWV 1042 (1717)
Tartini	Sonata in g minor for Violin and Continuo ("The Devil's Trill) (ca. 1749)

Sponsored by **THE MOSAIC FOUNDATION (of R. & P. Heydon).**

Media Sponsors **WGTE 91.3 FM** and **Observer & Eccentric Newspapers.**

Beethoven Sonata Project Concerts 5 & 6

András Schiff piano

FRI, OCT 24 | 8 PM
SUN, OCT 26 | 4 PM
Rackham Auditorium

PROGRAM (FRI 10/24)

Beethoven	Sonata No. 16 in G Major, Op. 31, No. 1 (1801-02)
Beethoven	Sonata No. 17 in d minor, Op. 31, No. 2 ("Tempest") (1802)
Beethoven	Sonata No. 18 in E-flat Major, Op. 31, No. 3 (1801-02)
Beethoven	Sonata No. 21 in C Major, Op. 53 ("Waldstein") (1803-04)

PROGRAM (SUN 10/26)

Beethoven	Sonata No. 22 in F Major, Op. 54 (1804)
Beethoven	Sonata No. 23 in f minor, Op. 57 ("Appassionata") (1804-05)
Beethoven	Sonata No. 24 in F-sharp Major, Op. 78 (1809)
Beethoven	Sonata No. 25 in G Major, Op. 79 (1809)
Beethoven	Sonata No. 26 in E-flat Major, Op. 81a ("Les Adieux") (1809-10)

Sponsored by **Natalie Matovinović.**

Media Sponsors **WRCJ 90.9 FM, WGTE 91.3 FM** and **Observer & Eccentric Newspapers.**

Michigan Chamber Players

Faculty Artists of the U-M School of Music, Theatre & Dance

MON, OCT 27 | 8 PM
Stamps Auditorium (Walgreen Drama Center on North Campus)
Free admission, no ticket required

PROGRAM

Ives	*Hallowe'en* for String Quartet, Piano, and Bass Drum
Ives	Intermezzo for String Quartet from *The Celestial Country*
Poulence	Le Bal Masqué
Stravinsky	L'Histoire du Soldat (1918)

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